Pilgrimage to the House (of Allah) is a duty people owe (to Allah)– upon those who can afford the journey.
Glorious Qur'ān 3:97

HOW TO PERFORM HAJJ

The rituals of performing Hajj explained in simple English



by
Shaykh Muhammad Saleem Dhorat

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FOREWORD

Hadhrat Maulana M. Na'eemullah Faarooqi M.A.

On Sunday 9th April 1995, I visited Hadhrat Maulana Muhammad Saleem Dhorat and I found him proof reading a document. When I looked into the proof reading material, it was a booklet entitled 'How to Perform *Hajj*'. I could not resist going through it, and as I progressed through the book, I became very happy and made *du'aa* from the depth of my heart. May the Almighty Allah accept this excellent endeavour and make it instrumental for reward in the Hereafter. May He also grant readers the *tawfeeq* to derive maximum benefit from it. *Aameen*.

In this booklet, Hadhrat Maulana has presented the requisite *masaa'il* of *Hajj* in an extremely simplified manner, and has rectified mistakes committed by pilgrims in general. He has, in fact, provided an excellent guide through the current difficulties faced by the pilgrims. I must say that I have not previously come across such a comprehensive and precise booklet on the subject.

(Shaykh) Muhammad Na'eemullah Faarooqi (M.A.)
Khateeb, Masjid Zaynab,
Lahore, Pakistan.

FOREWORD

Hadhrat Mufti Yusuf Sacha Saheb

This small booklet will immediately raise the thought in the reader's mind: "Another book on *Hajj*!" Undoubtedly, there are many books on *Hajj* but the subject of *Hajj* is, in itself, so varied that every person's experience and need is different; also authentic books on Islaam are always needed.

Hadhrat Maulana Muhammad Saleem Dhorat Saheb has firstly, concentrated on the five days of *Hajj*; secondly, it is directed mainly to the English-speaking public; thirdly, an effort has been made to make *Hajj* as simple and easy as possible and yet maintain the balance in so far as *masaa'il* of *Hajj* are concerned; fourthly, it is a ready guide for the first-time *Haajji* as well as a refresher for those brothers and sisters undertaking the journey after some time; and lastly, with the short *mas'alah* one knows exactly what the position is with the different *arkaan* (rites) of *Hajj*.

It must be remembered that this book complements Hadhrat Maulana Muhammad Saleem Saheb's earlier book, How to Perform *Umrah*, and both have to be studied together in order to truly appreciate and benefit from his treatment of the subject.

May Allah ta'aalaa in His Infinite Grace and Mercy accept Hadhrat Maulana Muhammad Saleem Saheb's humble effort and all who are connected with the Islaamic Da'awah Academy. *Aameen*.

(Mufti) Yusuf Sacha
Co-ordinator
Institute of Islamic Jurisprudence
Batley, England.
9th April 1995

بسم الله الرحمن الرحيم

INTRODUCTION

Through the infinite Mercy of Almighty Allah, a book ***How to Perform Umrah*** by this humble servant of Islaam was published by the Islaamic Da‘awah Academy. Those who benefited from this work, including many friends and well-wishers, insisted that I should write a similar book on the rituals of performing *Hajj*. Thus, this book is the result of their desire.

Many books, detailed and concise, have been compiled on this subject. In my humble way, I have made every effort to be precise and concise so that the rituals of *Hajj* are easily understood by all pilgrims.

How to Perform Hajj was compiled during *Hajj* 1413AH and *Hajj*1414AH with the final editing being completed in Masjidun Nabawi during Ramadhaan 1415AH. May Allah ta‘aalaa accept this humble effort and make it a cause of salvation. *Aameen*.

I earnestly request all the pilgrims to remember this humble servant of Islaam, his parents, teachers, family, friends, well-wishers and all those associated with the publishing of this booklet in *du‘aa* during their stay in the blessed land.

Muhammad Saleem Dhorat
Zul Qa‘dah 1415AH/April 1995

TYPES OF HAJJ

There are three types of *Hajj*:

1. **Qiraan –** The pilgrim enters the state of *ihraam* with the intention of performing both *Umrah* and *Hajj*. A single *ihraam* is adopted for both. On reaching Makkah, the pilgrim first performs *Umrah* and thereafter he performs *Hajj* in the same *ihraam*; hence he will remain in the same *ihraam* till the end of *Hajj*.
2. **Tamattu' –** The pilgrim enters the state of *ihraam* with the intention of performing *Umrah* only. After the completion of *Umrah*, this *ihraam* is removed and another *ihraam* is adopted before 8th Zul Hijjah with the intention of performing *Hajj*.
3. **Ifraad –** The pilgrim enters the state of *ihraam* with the intention of performing *Hajj* only. He does not combine it with *Umrah*. After entering the *ihraam*, the pilgrim will remain under the restrictions until the end of *Hajj*.

NOTE: According to *Sharee'ah*, *ihraam* is to enter into a state in which certain *halaal* (lawful) things become prohibited for a person e.g. use of perfume, trimming or shaving hair from the body, etc. This is done by wearing two sheets, making *niyyah* of *Hajj/Umrah* and reciting *talbiyah.* (The women will remain in their normal clothing).

The two sheets worn by the pilgrim are also called *ihraam*. Some people think that once these sheets are

put on, they cannot be taken off. This is not so. A pilgrim can change them whenever required. By taking them off, the pilgrim does not come out of the state of *ihraam.* He will come out of the state of *ihraam* only when he completes all the essential rites of *Hajj/Umrah.*

Aboo Hurayrah ***radhiyallahu anhu*** **reports that Rasoolullah** ***sallallahu alayhi wasallam*** **said, "Whoever performs Hajj for the sake of pleasing Allah and therein utters no word of evil, nor commits any evil deed, shall return from it as free from sin as the day on which his mother gave birth to him."**

Bukhaari, Muslim

Aa'ishah ***radhiyallahu anhaa*** **reports that Rasoolullah** ***sallallahu alayhi wasallam*** **said, "There is no day in which Allah sets free more souls from the fire of Hell than on the day of Arafaat. And on that day Allah draws near to the earth and by way of exhibition His pride remarks to the angels: 'What is the desire of these servants of mine'."**

Muslim

HOW TO USE THIS BOOK

HAJJ QIRAAN

If you are performing *Hajj Qiraan*:

1. You will enter the state of *ihraam* with the intention of performing both - *Umrah* and *Hajj* on or before reaching *Meeqaat*. Study and follow the section on *ihraam* in my book 'How to Perform *Umrah*'. However, make sure you make intention of both *Umrah* and *Hajj*.
2. On reaching Makkah, make necessary arrangements and go to Al Masjidul Haraam and perform *Umrah* (i.e. *tawaaf* and *sa'ee*). Study and follow the section on *tawaaf* and *sa'ee* in my book 'How to Perform *Umrah*'.

Mas'alah: Do not shave or trim after *sa'ee*.

3. After completing *sa'ee*, perform a second *tawaaf*. This second *tawaaf* is *tawaafe qudoom* which is *Sunnah*.

Mas'alah: If you are going to perform *sa'ee* of *Hajj* after this *tawaaf*, then this *tawaaf* will be performed with *idhtibaa* in all seven rounds and *ramal* in the first three rounds only.

4. Now perform *sa'ee* once again. This is the *sa'ee* for *Hajj.*

Mas'alah: *Sa'ee* of *Hajj* can be performed after *tawaafe ziyaarat* too, but for those performing *Hajj Qiraan*, it is

more preferable and better to perform it after *tawaafe qudoom*.

5. Now you will remain in Makkah Mukarramah in the state of *ihraam*. You will not adopt another *ihraam* for *Hajj*.
6. Turn to page 6 and follow the guidelines for the five days of *Hajj.*

HAJJ TAMATTU‘

If you are performing *Hajj Tamattu‘*:

1. You will enter the state of *ihraam* with the intention of performing *Umrah* only on or before reaching *Meeqaat*. Study and follow the section on *ihraam* in my book ‘How to Perform *Umrah*’.
2. On reaching Makkah, make necessary arrangements and go to Al Masjidul Haraam and perform *Umrah* (i.e. *tawaaf*, *sa‘ee* and *halaq/qasr*). Study and follow the section on *tawaaf, sa‘ee* and *halaq* in my book ‘How to Perform *Umrah*’.
3. After *halaq* (shaving), all restrictions of *ihraam* will end. You will remain in Makkah Mukarramah without *ihraam*.
4. Turn to page 6 and follow the guidelines for the five days of *Hajj.*

HAJJ IFRAAD

If you are performing *Hajj Ifraad*:

1. You will enter the state of *ihraam* with the intention of performing *Hajj* on or before reaching *Meeqaat*. Study and follow the section on *ihraam* in my book 'How to Perform *Umrah*'. However, make sure you make intention to perform *Hajj* and not *Umrah*.
2. On reaching Makkah, make necessary arrangements and go to Al Masjidul Haraam and perform *tawaafe qudoom* which is *Sunnah*. Thereafter, offer two *raka'at* behind Maqaame Ibraaheem. Study and follow the section on *tawaaf* in my book 'How to Perform *Umrah*'.

Mas'alah: If you are going to perform *sa'ee* of *Hajj* after *tawaafe qudoom*, then perform the *tawaaf*, with *idhtibaa* in all seven rounds and *ramal* in the first three rounds.

Mas'alah: *Sa'ee* of *Hajj* is best after *tawaafe ziyaarat* for those performing *Hajj Ifraad.*

3. If you intend to perform *sa'ee* now, then proceed to Safaa. Study and follow the section on *sa'ee* in my book 'How to Perform *Umrah*'.
4. Now you will remain in Makkah Mukarramah in the state of *ihraam*. You will not adopt another *ihraam* for *Hajj*.
5. Turn to page 6 and follow the guidelines for the five days of *Hajj*.

THE FIVE DAYS OF HAJJ

BEFORE 8TH ZUL HIJJAH

If you are performing *Hajj Ifraad* and *Hajj Qiraan*, then you are already in *ihraam*. You do not need to adopt another *ihraam*.

If you are performing *Hajj Tamattu'*, you will need to enter the *ihraam* with the intention of performing *Hajj*.

1. On the 8th Zul Hijjah, you will be leaving for Minaa after sunrise; therefore, complete all your preparations by the 7th Zul Hijjah.
2. If you are performing *Hajj Tamattu'*, then cleanse yourself, perform *ghusl*, etc. before the morning of 8th Zul Hijjah and put on the sheets of *ihraam*. Women do not put on these sheets.
3. Go to Al Masjidul Haraam and perform two *raka'at* with the intention of *ihraam* with your head covered, and sitting bareheaded make *niyyah* (intention) of *Hajj* and recite *talbiyah* (labbayk). Your *ihraam* is complete and you must refrain from certain acts which become impermissible.

Mas'alah: If now, you wish to perform the *sa'ee* of *Hajj*, which is normally performed after *tawaafe ziyaarat*, you may do so. However, a *sa'ee* cannot be performed without *tawaaf*, hence, you will first perform a *nafl tawaaf* and then *sa'ee*.

Mas'alah: This *nafl tawaaf* before *sa'ee* will be performed with *idhtibaa* in all seven rounds and *ramal* in the first three rounds only. Remember the rule -'Every *tawaaf* followed by a *sa'ee* will be performed with *idhtibaa* and *ramal*'.

Mas'alah: For those performing *Hajj Tamattu'*, performing *sa'ee* after *tawaafe ziyaarat* is more preferable.

Mas'alah: A person performing *Hajj Tamattu'* can enter into the state of *ihraam* for *Hajj* anytime before 8th Zul Hijjah.

Mas'alah: It is *afdhal* and *mustahab* to make the *niyyah* of *ihraam* in Al Masjidul Haraam.

NOTE: Many people leave for Minaa at night after *'Eeshaa* for convenience or feeling afraid that they may not find suitable place in Minaa. This is not in accordance with the *Sunnah* and it is also a cause of unnecessary hardship. Therefore, leave Makkah after sunrise in the *masnoon* manner on 8th Zul Hijjah.

NOTE: For those performing *Hajj* with *mu'allim/ mu'assasah* (Europa Establishment), it is advisable to form a group and arrange private transport for the five days of *Hajj*. By arranging your own transport, you will relieve yourself of many difficulties and travel with great comfort and ease.

NOTE: Take as less luggage as possible. A sheet, a sleeping bag, a pair of clothes, soap, tissue and towel is all you require.

FIRST DAY (8TH ZUL HIJJAH)

1. Proceed to Minaa after sunrise with *talbiyah* flowing from your lips.
2. Remain in Minaa and perform *Zuhr*, *Asr*, *Maghrib*, *'Eeshaa* and *Fajr* of the following day. Also spend the night in Minaa.

Mas'alah: It is *mustahab* to perform these five *Salaat* in Minaa.

Mas'alah: It is *Sunnah* to spend the night in Minaa.

Mas'alah: There are no prescribed devotions on this day. Recite *talbiyah* excessively. Spend every moment in *ibaadah, zikr, istighfaar, tilaawat, durood shareef* and learning and teaching.

Mas'alah: If, when you arrived in Makkah for *Hajj*, the total number of days you intended to stay continuously in Makkah before 8th Zul Hijjah were 15 days or more, then you are a *muqeem*, i.e. you will perform all the *Salaat* during the five days of *Hajj* complete. However, if you have stayed less than 15 days in Makkah, you are a *musaafir* and therefore you will make *qasr*, i.e. perform two *raka'at fardh* of *Zuhr, Asr* and *'Eeshaa* unless you perform your *Salaat* behind a *muqeem imaam*. Similarly, the *qurbaani* of *'Eedul Adh'haa* which is offered annually is also *waajib* upon the *muqeem* if he possesses the *nisaab* of *Zakaat*, but not upon the *musaafir*. This sacrifice of *'Eedul Adh'haa* can be offered anywhere and the pilgrim, before departing from home, may leave instructions to this effect.

Mas'alah: The *takbiraat* of *tashreeq* should be recited from the *Fajr* of 9th Zul Hijjah to the *Asr* of 13th Zul Hijjah, even during *Hajj*.

NOTE: Eat less whilst in Minaa. Try to remain on fruit and liquid. You will find it very helpful.

DU'AA FOR ARAFAAT

In one Hadeeth it is stated: When one reads the following (*du'aa*) after *zawaal* in Arafaat, on the day of Arafah, facing *qiblah*, Allah says:

O my angels! What is the reward of My servant who glorified Me, praised Me, mentioned My Oneness and Greatness and sent salutations on My Prophet *sallallahu alayhi wasallam*?

I have forgiven him and accepted his request regarding his needs and if My servant intercedes for all who are in Arafah, I will accept it; and he may ask whatever he wishes.

100 times Fourth Kalimah.

100 times Soorah Ikhlaas.

100 times Durood Ibraaheem. (Add ***wa 'alaynaa ma'ahum*** at the end of every Durood Shareef).

Do remember the author and all those who participated in making this publication possible.

SECOND DAY (9TH ZUL HIJJAH)

TO ARAFAAT

1. Leave for Arafaat after sunrise. On the way, recite *talbiyah, du'aa, durood, zikr* and *takbeer* in abundance.

Mas'alah: To leave Minaa before sunrise is contrary to *Sunnah*.

2. On reaching Arafaat, make all necessary preparations before *zawaal*. Relieve yourself of all necessities.

Mas'alah: The time for *wuqoof* (stay) in Arafaat starts from *zawaal* on 9th Zul Hijjah and ends at *sub'h saadiq* the following morning. It is *fardh* to spend even a little portion of this time in Arafaat. To remain in Arafaat until sunset is *waajib*.

Wuqoof of Arafaat

3. As soon as the time for *Zuhr Salaat* begins, perform *wudhoo.* (*Ghusl* is more preferable if possible).
4. Perform *Zuhr Salaat* and engage in *ibaadah*. It is *mustahab* to read *durood shareef, zikr, tasbeeh*, praises of Allah, *talbiyah*. Earnestly make *du'aa* for yourself, family and friends and the whole *Ummah*. Do remember this humble writer, his family and all those associated with the publishing of this booklet. Whatever *zikr* you recite, read it thrice each time.
5. Perform *Asr Salaat* on its time and thereafter engage in *ibaadah* once again until sunset.

Mas'alah: The *Zuhr* and *Asr* will be combined together only if:

(a) Performed in or near Arafaat,

(b) It is 9th Zul Hijjah,

(c) The sultaan or his representative is present,

(d) The performer is in the *ihraam* for *Hajj*,

(e) *Zuhr* is performed first and then *Asr*, and

(f) It is performed in congregation.

If one or more of these conditions are lacking, then it is *waajib* to perform the two *Salaat* on their respective times. In our situation, this is the case when we perform our *Salaat* in our tents; therefore, the two *Salaat* will be performed separately on their respective times.

NOTE: It is not advisable to go to the Masjid in Arafaat because the plain of Arafaat is too vast and tents are identical; hence, it is possible for one to lose his way back to his tent. Similarly, do not venture out to look for Jabale Rahmat even though it is more virtuous to do *wuqoof* near it.

Mas'alah: It is *mustahab* and more virtuous to engage in devotion standing, facing *qiblah*, with your hands raised as in *du'aa*. It is also permissible to sit or even lie down. But to lie down without excuse is *makrooh*. If the pilgrim gets tired, he may sit down and stand up again.

Mas'alah: It is *bid'ah* to climb Jabale Rahmat during *wuqoof*.

Mas'alah: In between *du'aa*, recite *talbiyah*.

Mas'alah: It is prohibited for men and women to stand together.

Mas'alah: There is no *Jumu'ah Salaat* in Arafaat. Perform *Zuhr Salaat*, even on Friday.

IMPORTANT NOTE: During *wuqoof*, keep yourself busy in *ibaadah* until the evening. Remember Allah ta'aalaa as much as possible and make *du'aa* sincerely crying before Him, beseeching Him and asking Him for all your lawful needs of this world and the Hereafter. Let no laxity or negligence come near you. You may not get this opportunity again. Do not involve yourself in disputes, non sensical talks, etc. Cry, weep and ask for forgiveness for yourself, parents, family and friends and the whole Muslim *Ummah*. Ask for His Pleasure and Jannah and seek His refuge from His Anger and Hell.

This humble writer also requests you to remember him, his family and friends and all associated with the publishing of this booklet in your *du'aa* too.

6. After sunset leave for Muzdalifah. Do not perform *Maghrib Salaat* in Arafaat.

Mas'alah: It is not permissible to depart from Arafaat before sunset.

TO MUZDALIFAH

1. After sunset, depart for Muzdalifah reciting *talbiyah, takbeer, du'aa, durood shareef*, etc.

NOTE: Toilet facilities are scarce in Muzdalifah, therefore it is advisable to relieve yourself before departing from Arafaat.

Mas'alah: Do not perform *Maghrib or 'Eeshaa* in Arafaat or on the way to Muzdalifah. It is *waajib* to perform *Maghrib* and *'Eeshaa* together in Muzdalifah at *'Eeshaa* time.

Mas'alah: If you arrive in Muzdalifah before the time of *'Eeshaa*, do not perform *Maghrib* until the time of *'Eeshaa* sets in.

Mas'alah: If one is delayed by traffic or any other reason and is unable to reach Muzdalifah before *sub'h saadiq*, then he should perform the two *Salaat* wherever he may be before *sub'h saadiq*.

Mas'alah: The two *Salaat* will be combined whether performed individually or in congregation.

In Muzdalifah

1. When the time for *'Eeshaa Salaat* commences, perform *Maghrib* and *'Eeshaa Salaat* with one *azaan* and one *iqaamah* as follows:
    a. Call out *azaan*,
    b. Say *iqaamah*,
    c. Perform *fardh* of *Maghrib Salaat*,
    d. Perform *fardh* of *'Eeshaa Salaat*,
    e. Perform *sunnah* of *Maghrib Salaat*, and
    f. Perform *sunnah* of *'Eeshaa Salaat* and *witr waajib*.

2. After *Salaat*, look to your other needs such as food, drink, toilet, etc. and spend the rest of the night in *ibaadah*. This night too, is very auspicious and full of blessings.

Mas'alah: It is *Sunnah Mu'akkadah* to remain in Muzdalifah until *sub'h saadiq*, and to remain awake in *tilaawat, du'aa* and *ibaadah* is *mustahab*.

Mas'alah: It is permissible for women to omit the *wuqoof* of Muzdalifah due to rush and crowd. Similar will be the case for the sick and disabled.

3. Collect pebbles (each approximately the size of a pea or a date seed) to pelt the *jamaraat* and put them safely in a bag. If you are going to leave Minaa after pelting the *jamaraat* on 12th Zul Hijjah, you will need a total of 49 pebbles only, and if you are staying over to pelt the *jamaraat* on the 13th Zul Hijjah too, then you will need a total of 70 pebbles.

10th Zul Hijjah	7 pebbles.
11th Zul Hijjah	21 pebbles.
12th Zul Hijjah	21 pebbles.
13th Zul Hijjah	21 pebbles.

Mas'alah: It is permissible to collect these pebbles from places other than Muzdalifah too. However, one should not pick them from near the *jamaraat* or unclean places.

THIRD DAY (10TH ZUL HIJJAH)

WUQOOF OF MUZDALIFAH

1. Perform *Fajr Salaat* as soon as its time commences.

Mas'alah: *Wuqoof* of Muzdalifah is *waajib* and its time begins from *sub'h saadiq* and ends at sunrise. If one spent even a little portion of this time in Muzdalifah, he will be absolved of this obligation. However, it is better to remain until just before sunrise.

Mas'alah: If one left Muzdalifah before *sub'h saadiq* or arrived into Muzdalifah after sunrise, he will not be absolved of this obligation.

Mas'alah: There is no *'Eed Salaat* upon the pilgrims.

NOTE: It is important to note the time of *Fajr Salaat* in Makkah the day you leave for Minaa. This is the time for *Fajr Salaat* in Muzdalifah too. Many people in their ignorance perform *Fajr Salaat* in Muzdalifah before its time and leave immediately for Minaa before *sub'h saadiq*. In this manner, they miss the *wuqoof* of Muzdalifah which brings upon them the liability of *dam*. Remember! Follow your own time and do not be persuaded by anyone to leave Muzdalifah before *Fajr* time.

2. If possible, remain engaged in *ibaadah* in Muzdalifah until just before sunrise. Stand facing the *qiblah* and engage in reciting *talbiyah, tasbeeh* and making *du'aa*.

TO MINAA

1. 2-3 minutes before sunrise, leave for Minaa with *talbiyah*, *zikr*, etc. on your lips.
2. Upon reaching Minaa fulfil the following obligations:
   a. ***Ramee***: Pelting only the large Shaytaan. (*waajib*)
   b. ***Nahr***: Animal sacrifice. (*waajib*)
   c. ***Halaq*** or ***Qasr:*** Shaving or trimming. (*waajib*)
   d. ***Tawaafe ziyaarat***. (*fardh*)

NOTE: All these will be dealt with separately in the subsequent pages.

IMPORTANT NOTE: For those performing *Hajj Qiraan* or *Hajj Tamattu'*, to perform a, b and c in their respective order is *waajib*. Failure will result in *dam*. Do not shave or sacrifice the animal before pelting and do not shave before sacrificing the animal. First *ramee* (pelting), then *nahr* (animal sacrifice) and finally *halaq* (shaving). Memorise the code-word "PASS", i.e.

1. **P** elting
2. **A**nimal
   S acrifice
3. **S** having

NOTE: If sacrifice is arranged through an agent, either an individual or an organisation, the pilgrim should fix a time and make sure it is sacrificed at the given time. If it has not been sacrificed at the appointed

time, and he gets his head shaved, *dam* will become incumbent on him.

Mas'alah: For those performing *Hajj Ifraad*, *nahr* (animal sacrifice) is not *waajib*. It is *mustahab*. Therefore, they can have their heads shaved as soon as they have completed the *ramee* (pelting). If they wish to fulfil the *mustahab* act of *nahr*, they are at liberty to do so before or after shaving. However, it is *mustahab* to follow the sequence, for them too.

The four obligations of this third day (10th Zul Hijjah) are discussed here in detail separately.

RAMEE (PELTING)

Today (i.e. 10th Zul Hijjah) you will throw seven pebbles at only the *jamarah* known as the Jamaratul Uqbaa or large Shaytaan.

NOTE: There are three pillars near the main Masjid of Minaa – Masjide Khayf – which are commonly known to people as Shaytaans or *jamaraat*. The one nearest to Masjide Khayf is the small one and the one furthest is the largest.

Mas'alah: *Ramee* is *waajib*. Failure will result in *dam*.

Mas'alah: It is *bid'ah* (innovation) to pelt the other two *jamarah* viz. middle Shaytaan and the small Shaytaan on 10th Zul Hijjah.

Time for Ramee

The time for *ramee* on 10th Zul Hijjah starts at *sub'h saadiq* and ends at *sub'h saadiq* of the following day. This time is divided as follows:

From *sub'h saadiq* to sunrise	*makrooh*
From sunrise to *zawaal*	*masnoon*
From *zawaal* to sunset	*mubaah*
From sunset to *sub'h saadiq*	*makrooh*

Mas'alah: For women, sick and disabled fearing the crowds, no time is *makrooh*. In fact, for women the time of night is more virtuous and better for *ramee*.

IMPORTANT NOTE:If possible, one should endeavour to pelt the *jamarah* in the *masnoon* or at least the *mubaah* time. However, experience shows that in this day and age when millions of people come to perform *Hajj*, it is very difficult to fulfil this obligation in its *masnoon* time without causing harm to one's self and other Muslims. In fact, sometimes, one has to put his health and life in danger. Therefore, it is advised that *ramee* is done before *Maghrib* in *mubaah* time. If one finds that the crowd of people is very large at this time too, then the women and sick can wait safely on one side whilst the men and healthy complete their obligation and then the women and sick can do their *ramee* after *Maghrib*, *'Eeshaa* or whenever convenient before *sub'h saadiq*. Many men in their zeal to follow the *masnoon* time take with them women, weak and disabled and face great difficulty. Avoid this! Precaution is better

than cure and regret. If need be, the healthy men may also delay the *ramee* until after *Maghrib*. Remember! Harming a Muslim is *haraam* and doing *ramee* after *Maghrib* is *makrooh*.

Method of Ramee

1. Come to the large Shaytaan and stand approximately two and a half yards or more, away from it in such a way that Masjide Khayf is to your right and Makkah is to your left.
2. Throw seven pebbles, one at a time, with the index finger and the thumb of the right hand reciting ***bismillaahi allaahu akbar*** each time.

Mas'alah: With the throwing of the first pebble, stop reciting *talbiyah*. You may continue other *zikr, tasbeeh*, etc. besides *talbiyah*.

Mas'alah: If all seven pebbles are thrown together, it will be counted as one pebble only.

Mas'alah: If the pebbles fall near the pillar, and not on it, the *ramee* will be rendered valid; but if it falls far from the pillar, (i.e. out of the wall surrounding the pillar) the *ramee* will be rendered invalid.

Mas'alah: This method of pelting is *mustahab*. It is permissible to pelt from whichever direction you desire.

Mas'alah: When throwing the pebbles, raise your hand so high that your armpit becomes visible.

Mas'alah: There is no *du'aa* after pelting the large Shaytaan.

Very Important Mas'alah: One who is able to walk to the *jamaraat* or reach the *jamaraat* by transport, wheel chair, etc. and there is no fear of harm or increase in the illness, it is necessary for him/her to pelt the Shaytaan. It is not permissible for him/her to appoint a proxy to pelt on his/her behalf. If he/she cannot walk to the *jamaraat* and there are no means of conveyance, then someone can pelt on his/her behalf, with his/her instruction.

Many people pelt on behalf of others without valid *Shar'ee* excuse. In such cases, the *ramee* is invalid and a *dam* becomes *waajib*. The women or the weak ones should have no fear. Go after *'Eeshaa Salaat* and you will find the way clear.

Mas'alah: Rush is not a *Shar'ee* excuse to appoint a proxy for pelting.

NAHR (ANIMAL SACRIFICE)

1. After completing the *ramee*, sacrifice an animal.

Mas'alah: This sacrifice is known as *dame shukr* and is *waajib* upon those performing *Hajj Qiraan and Hajj Tamattu'* and *mustahab* for those performing *Hajj Ifraad*. Turn to page 16 and read the IMPORTANT NOTE under **TO MINAA**.

NOTE: Do not confuse yourself between *dame shukr* and annual *qurbaani* of *'Eedul Adh'haa*. *Dame shukr* is only *waajib* upon those performing *Hajj Qiraan* or *Hajj Tamattu'*, whereas *qurbaani* is *waajib* annually upon

every Muslim who is sane, *baaligh* and upon whom *Zakaat* is binding and who is not a *musaafir* (*Shar'ee* traveller).

NOTE: To find out whether the annual *qurbaani* of *'Eedul Adh'haa* is *waajib* upon you or not, read the last **mas'alah** on page 8 under **FIRST DAY**.

Mas'alah: Those performing *Hajj Qiraan* and *Hajj Tamattu'* must form the *niyyah* (intention) that the sacrifice is for *Hajj Qiraan* or *Hajj Tamattu'*; otherwise the sacrifice will not be valid.

Mas'alah: It is more virtuous to slaughter the animal yourself. If you are unable to do so, then it is *mustahab* to witness the slaughtering. It is also *mustahab* to eat, at least a little, from the slaughtered animal's meat.

Time for Nahr

One can sacrifice the animal any time after *ramee* until the sunset of 12th Zul Hijjah. However, those performing *Hajj Qiraan* and *Hajj Tamattu'* will not be able to shave their heads until the sacrifice is completed.

HALAQ/QASR (SHAVING/TRIMMING)

1. Now shave or trim your hair. Sit facing the *qiblah* and start from the right hand side.

   Women will trim slightly more than an inch from the end of their hair plaits. It is *haraam* for them to shave their heads.

Mas'alah: Shaving is more virtuous than trimming. The Prophet *sallallahu alayhi wasallam* is reported to have

made *du'aa* thrice for those who shaved and only once for those who trimmed their hair.

Mas'alah: It is *waajib* to shave or trim a quarter of your head to come out of *ihraam* and to shave or trim the whole head is *Sunnah*. However, to shave or trim only a quarter of the head is *makroohe tahreemee* (prohibited).

Mas'alah: The term *qasr* (trim) means to clip at least one inch of each hair. If the size of the hair are smaller than an inch, then shaving will be *waajib*.

IMPORTANT NOTE: *Halaq* or *qasr* in the manner mentioned above is *waajib*. One will remain under the restrictions of *ihraam* until he fulfils this obligation. Many people clip only a few hair here and there and think that their *ihraam* has ended. Remember! A person will remain in *ihraam* for as long as he does not shave or trim in the manner explained above and all the restrictions of *ihraam* will remain upon him. If he changed into normal clothing, etc. he could be liable to give *dam*.

Mas'alah: If the pilgrim has completed all the rites of *Hajj* which he had to perform before *halaq*, then he can himself shave his head. He can also shave another Muslims hair.

2. Now all the restrictions of *ihraam* have ended except for the sexual relationship. This will be lifted as soon as one has performed *tawaafe ziyaarat*.

TAWAAFE ZIYAARAT

1. Now proceed to Makkah and perform *tawaafe ziyaarat* which is *fardh* in *Hajj*.

   After performing *tawaafe ziyaarat* the restriction on sexual relationship will be lifted too.

Mas'alah: If *sa'ee* has already been performed after *tawaafe qudoom* (by those performing *Hajj Qiraan* and *Hajj Ifraad*) or after putting on the *ihraam* of *Hajj* (by those performing *Hajj Tamattu'*) then you need not repeat the *sa'ee* again and the *tawaaf* will be performed without *ramal* and *idhtibaa*. However, if *sa'ee* is yet to be performed, then one should do *ramal* in the first three rounds and (if still wearing the sheets of *ihraam*) the *idhtibaa* in all seven rounds.

Time for Tawaafe Ziyaarat

The time for *tawaafe ziyaarat* begins at *sub'h saadiq* on 10th Zul Hijjah and ends at sunset on 12th Zul Hijjah. It is more virtuous to perform it on the 10th Zul Hijjah.

Mas'alah: It is *waajib* to perform *tawaafe ziyaarat* before sunset of the 12th Zul Hijjah. Delay will result in *dam*. A woman in the state of menstruation will delay her *tawaaf* until she becomes pure. In this case, there is no *dam* upon her.

NOTE: In our times, it is better for women, old people, etc. to delay the *tawaaf* until the 11th or 12th Zul Hijjah. However, if you go for *tawaaf* on the 12th Zul Hijjah, make sure you return to Minaa well before *Zuhr*;

otherwise the traffic flow to Makkah will make it difficult for you to reach Minaa.

Mas'alah: *Tawaafe ziyaarat* may be performed before, after, or in between the *ramee*, *nahr* and *halaq*. However, it is *Sunnah* to perform it after *halaq*.

Mas'alah: If one performed *tawaafe ziyaarat* before *halaq*, nothing from the restrictions of *ihraam* will be lifted until *halaq*.

Very Important Mas'alah: *Tawaafe ziyaarat* is *fardh*, therefore *Hajj* will remain incomplete without it. A woman in the state of menstruation may delay this *tawaaf* but it will not be waived from her. If she returns home without performing *tawaafe ziyaarat*, her *Hajj* will remain incomplete and sexual relationship will remain unlawful until she returns to Makkah and performs *tawaafe ziyaarat*, irrespective of the time-limit.

2. Offer two *raka'at*, make *du'aa* at the Multazam if possible and go to the well of Zamzam and drink to your fill.
3. Now perform *sa'ee*. (If *sa'ee* was performed already, then you need not perform it again.)
4. Now return to Minaa.

Mas'alah: It is *Sunnah* to spend the nights in Minaa. To spend the nights elsewhere is *makrooh*.

NOTE: Many people take this *Sunnah* act very lightly and do not realise what ruin and loss they bring upon themselves by looking down upon the *Sunnah* of

Rasoolullah *sallallahu alayhi wasallam* and discarding them. Just for the sake of little comfort, do not waste the spiritual benefits of *Hajj*. The night spent in the grounds of Minaa is a lot more virtuous than a comfortable night in hotels of Makkah.

NOTE: The last two days of *Hajj* are spent with great carelessness by many people. Remain engaged in *ibaadah* whilst you are in Minaa till the last day and be very cautious as regards to your duty towards Allah ta'aalaa.

Ibne Abbaas *radhiyallahu anhumaa* reports that a Sahaabiyyah *radhiyallahu anhaa* (a Muslim lady who saw Rasoolullah *sallallahu alayhi wasallam*) once said to Rasoolullah *sallallahu alayhi wasallam,* "O Rasoolullah *sallallahu alayhi wasallam,* the obligation of Hajj has come to my father at a time now when my father is a very old and weak man. He is unable to remain seated on a camel (or horse). Can I then proceed to perform Hajj on his behalf?" Rasoolullah *sallallahu alayhi wasallam* replied, "Yes, you can."

Bukhaari,Muslim

FOURTH DAY (11TH ZUL HIJJAH)

RAMEE

The only ritual to be performed today is *ramee* which is *waajib*. You will throw seven pebbles separately at each of the three *jamaraat* known as the small Shaytaan, middle Shaytaan and large Shaytaan.

Mas'alah: It is *sunnah* to do *ramee* of the *jamaraat* in order. First pelt the small Shaytaan, then the middle Shaytaan and lastly the large Shaytaan.

Time for Ramee

The time for *ramee* on 11th and 12th Zul Hijjah begins at *zawaal* and ends at *sub'h saadiq* the following morning. It is divided as follows:

From *zawaal* to sunset	*Masnoon*
From sunset to *sub'h saadiq*	*Makrooh*

Please read IMPORTANT NOTE under **Time for Ramee** page 18.

Mas'alah: It is not permissible to pelt the *jamaraat* before *zawaal* on the 11th and 12th Zul Hijjah. It will be invalid and unacceptable.

Method of Ramee

1. Come to the small Shaytaan i.e. the one nearest to Masjide Khayf, and stand approximately two and a half yards or more away from it.

2. Throw seven pebbles, one at a time, with the index finger and the thumb of the right hand reciting ***bismillaahi allaahu akbar*** each time.
3. After throwing the seven pebbles, move a little to the side and facing *qiblah* make *du'aa* with your hands raised. Praise and glorify Allah ta'aalaa, read *durood shareef* and make *du'aa* for at least the duration of reciting 20 verses from the *Qur'aan*.
4. Come to the middle Shaytaan and follow the same method explained above in nos. 1, 2 and 3.
5. Now walk to the large Shaytaan and throw seven pebbles, but do not make *du'aa* after it.

Mas'alah: The *du'aa* is *masnoon*, only after the *ramee* of the small and the middle Shaytaan.

6. Return to your camp and spend the night in Minaa.

Buraydah *radhiyallahu anhu* reports that Rasoolullah *sallallahu alayhi wasallam* said, "The expenses incurred during *Hajj* is like that incurred in *Jihaad*; rewarded seven hundred times."

Ahmad

FIFTH DAY (12TH ZUL HIJJAH)

Follow the same procedure mentioned in **FOURTH DAY (11TH ZUL HIJJAH)**. Pelting before *zawaal* on this day too is not permissible.

Mas'alah: If one cannot leave Minaa before sunset, then it is *makrooh* to leave without *ramee* (pelting) of the following day, i.e. 13th Zul Hijjah. It is not *waajib* to pelt the *jamaraat* the following day in this case, nor is it impermissible to leave Minaa.

Mas'alah: If one did not leave Minaa before *sub'h saadiq* the following morning, i.e. the morning of 13th Zul Hijjah, then it is *waajib* to perform the *ramee* of that day. Failure will result in *dam*.

IMPORTANT NOTE: It is commonly known amongst people that one must leave Minaa before sunset on the 12th Zul Hijjah, otherwise the *ramee* of the following day will become *waajib*. This is not so. The *ramee* of the following day will only become *waajib* if one delayed his stay in Minaa until *sub'h saadiq* (dawn) of 13th Zul Hijjah.

Many pilgrims, due to this misunderstanding, try to leave Minaa before sunset and in their endeavour, they either pelt the *jamaraat* before *zawaal* (which is invalid altogether) or they wait standing in the scorching heat from as early as 10.00 am, so that they can pelt as soon as it is *zawaal* and leave Minaa before sunset. In this way, they bear great hardships and put themselves in great danger too, especially their weak ones. They

become the cause of harming themselves as well as other Muslim brothers which is *haraam*. It is not an easy task to pelt the Shaytaan in the midst of a crowd of hundreds of thousands of pilgrims. Please practice patience and fulfil this obligation, preferably after *Asr*. If need be, you may delay your *ramee* until after *Maghrib*. As long as you leave Minaa before *sub'h saadiq*, it is fine.

NOTE: Many people, on their way back to Makkah are held up in traffic jam and do not perform *Maghrib Salaat*. Take care and perform *Maghrib* wherever you are and also *'Eeshaa* once you have returned to Makkah.

Aboo Hurayrah *radhiyallahu anhu* reports that Rasoolullah *sallallahu alayhi wasallam* said,"Verily there shall be no reward for a righteous pilgrimage except Jannah."

Bukhaari, Muslim

SIXTH DAY (13TH ZUL HIJJAH)

The *ramee* of 13th Zul Hijjah is not *waajib*. However, it is more virtuous and of greater merit to pelt all the three Shaytaan on 13th Zul Hijjah too.

If you have decided to pelt the Shaytaan on the 13th too, then follow the same procedure mentioned in **FOURTH DAY (11TH ZUL HIJJAH)**.

Mas'alah: For those pilgrims who have remained in Minaa until *sub'h saadiq* of 13th Zul Hijjah, to perform *ramee* on this day is *waajib* too.

Time for Ramee on 13th Zul Hijjah

From *sub'h saadiq* to *zawaal*	*Makrooh*
From *zawaal* to sunset	*Masnoon*

Alhamdulillah,* all the rites of *Hajj* are now complete. May Almighty Allah accept your *Hajj* and shower His blessings on you and your family. *Aameen.

Aa'ishah *radhiyallahu anhaa* once sought permission from Rasoolullah *sallallahu alayhi wasallam* to go for *Jihaad*. Rasoolullah *sallallahu alayhi wasallam* replied, "Your *Jihaad* is *Hajj*."

Bukhaari, Muslim

TAWAAFE WIDAA

For as long as you remain in Makkah, value every second and engage in *tawaaf*, *Umrah*, *zikr* and *ibadaah*, etc. However, do not perform *Umrah* until after 13th Zul Hijjah.

TIME FOR TAWAAFE WIDAA

Tawaafe widaa can be performed any time after *tawaafe ziyaarat* but it is more better to perform it at the very time of departing.

1. When you decide to depart from Makkah Mukarramah, perform *tawaafe widaa* (farewell *tawaaf*) which is *waajib*.
2. Perform two *raka'at* of *tawaaf* at Maqaami Ibraaheem and then go to the well of Zamzam and facing *qiblah* drink its water in three draughts to your fill.
3. After drinking water, go to Multazam and placing your breast and right cheek against the wall of Ka'bah, cling to the cloth and seek forgiveness in total humility. Shed tears, repent, read *durood shareef*, praise Allah and make *du'aa* for as long as possible.
4. After *du'aa*, make *istilaam* of *Al Hajarul Aswad* and depart with a heart filled with sadness, for you do not know whether you will have the privilege of visiting these holy places again.

Mas'alah: If one has returned home without performing this *tawaaf*, then he will be liable to give *dam*.

Mas'alah: If a *nafl tawaaf* was performed after *tawaafe ziyaarat*, then this *nafl tawaaf* will be sufficient in lieu of *tawaafe widaa* even if no *niyyah* of *tawaafe widaa* was made.

Mas'alah: *Tawaafe widaa* is waived from a woman who is in the state of *haydh* (menstruation) or *nifaas* (period after child birth) because it is not permissible for her to enter the Masjid in this state.

Mas'alah: After *tawaafe widaa*, a pilgrim can enter Al Masjidul Haraam again for *Salaat* or *tawaaf*.

Abdullah Ibne 'Umar *radhiyallahu anhumaa* reports that Rasoolullah *sallallahu alayhi wasallam* said,"When you meet a *Haajji* (on his way home) then greet him, shake hands with him and ask him to beg forgiveness of Allah on your behalf before he enters his home, for his prayer for forgiveness is accepted since he is forgiven by Allah for his sins."

Ahmad

AFTER HAJJ

Firstly, the sincerity of intention should remain even after the performance of *Hajj*. There should be no pomp or show. One should not wish to be called or recognised as a *Haajji*. Many people adopt the habit of talking frequently about their journey in order that people may come to know of their *Hajj*. This is a deceit from Shaytaan who ruins the *ibaadah* of the person who is unaware of it. It is therefore, of great importance that the pilgrim does not talk about his *Hajj* without necessity, as it may lead to *riyaa* (show, insincerity). However, if necessity arises and one must talk about his *Hajj*, then he is at liberty to do so.

Secondly, it is noted through experience, that many pilgrims return with nothing but the sad memories to reflect upon, and this darkness filters through their tongues to the extent that they talk only about the hardships they have encountered during *Hajj*. The pilgrims should strictly refrain from this. On the contrary, they should talk about the greatness of the sacred places, the spiritual gains, the enjoyment in devotions of Haramayn – *Umrah*, *tawaaf*, *salaam* on the Sacred Grave, *Salaat* in Al Masjidul Haraam and Masjidun Nabawi, etc. If one looks at his journey of *Hajj* carefully he will find that the spiritual benefits far outweighs the physical hardships. Every second spent in these sacred places is incomparable with anything in the world.

The journey of *Hajj* is a long journey; hence, difficulties are certain to arise. When we travel in our country, do we always travel with comfort and ease? Do we never encounter difficulty? Considering the fact that 2-3 million pilgrims perform the rituals of *Hajj* at one time, I think the difficulties encountered are insignificant. Moreover, the pilgrims are rewarded abundantly by Allah ta'aalaa upon every difficulty encountered in their journey, whereas the same is not the case whilst we undertake other journeys.

Those people who engage in these types of conversation become the cause of discouragement to others who have not yet had the opportunity to perform *Hajj*. These unfortunate pilgrims fall into the category ***.... and who stop (men) from the way of Allah, and from the Sacred Masjid, ...*** mentioned in *Soorah Hajj* in the Qur'aan. They should take heed that if people are discouraged by their conversation and postpone their *Hajj*, then those who have discouraged them will be equally responsible.

Thirdly, the sign of a '*Mabroor Hajj*' or 'accepted *Hajj*' is that upon one's return, his life changes from worst to good. He becomes totally punctual in fulfilling the commands of Allah ta'aalaa. His love and inclination towards the Hereafter increases and love for the worldly pleasures decline. Therefore, it is essential that the pilgrim should endeavour to fulfil the obligations laid down by Allah and avoid all the things forbidden by Him.

And complete the Hajj and Umrah for Allah only.
Glorious Qur'ãn 2:96

HOW TO PERFORM UMRAH

The rituals of performing Umrah explained in simple English



by
Shaykh Muhammad Saleem Dhorat

مجمع الدعوة الإسلامي

Islãmic Da'wah Academy

CHARITY REGISTRATION NO: 1065175

And complete the Hajj and Umrah for Allah only
Qur'aan 2:96

وأتموا الحج والعمرة لله

How to Perform *Umrah*

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Shaykh Muhammad Saleem Dhorat

Contents

بِسۡمِ اللّٰهِ الرَّحۡمٰنِ الرَّحِيۡمِ

INTRODUCTION

This brief but comprehensive book is presented to you to outline the rituals of *Umrah*. It is only through the Infinite Mercy of Allah ta‘aalaa that I have been able to contribute this humble work for the cause of Islaam.

It was in 1987, when I was recovering from my chronic illness, that my brother, (Maulana) Haafiz Ismail, directed my attention towards the need for a short and comprehensive book on *Umrah* in English. He repeatedly reminded me of his desire and insisted that I proceed with it. Inspite of my weakness, both spiritual and physical, I also had the great desire to do so, thus I firmly resolved and commenced the work in the name of Allah ta‘aalaa.

This book contains all the necessary information regarding the method, rites and formalities of *Umrah*, with diagrams and sketches where appropriate. *Inshaa'allah*, you will find in it answers to many of your questions.

May Allah ta‘aalaa through His Mercy and Kindness pardon me for any errors herein, and abundantly reward all for their effort in making this publication possible.

I earnestly request the readers to remember me, my teachers, family and friends and all those who have contributed in the publication of this book in their *du‘aa*.

Muhammad Saleem Dhorat
Leicester, England
Rajab 1407/March 1987

IMPORTANT INSTRUCTIONS

1. It must be stressed at the very outset that there should be a sincere intention to perform *Umrah*, for all actions are judged by intentions. The holy Prophet *sallallahu alayhi wasallam* said:

   "The reward of deeds depends on the intentions".
   Bukhaari

   The intention must be to please Allah ta'aalaa exclusively, hopeful of earning rewards only from Allah ta'aalaa, the Creator, believing in what has been promised by Allah ta'aalaa through our beloved Prophet *sallallahu alayhi wasallam* and performing the act according to the way shown by him. Hence, this must always be borne in our minds.

2. Do not let the thought enter your mind that you are going on a trip or a holiday. No! You are going to fulfil one of the greatest *Sunnah* of the holy Prophet *sallallahu alayhi wasallam*. You are going to Makkah where our beloved Prophet *sallallahu alayhi wasallam* was born and to Madeenah where he is resting. You are going to visit the house of Allah ta'aalaa – Ka'bah, which is surrounded by angels on all sides, and upon which continuously descend the Mercy and Blessings of Allah ta'aalaa.

3. As regards to your visit to the holy places, it must be borne in mind that Allah ta'aalaa does not grant

such blessed opportunities to all, and for those whom He has blessed with the opportunity, it will be very unfortunate to have spent time and wealth, and gain no benefit and reward. Generally, the loss and ruin is brought by Shaytaan and *nafs* (base desires). Therefore, be conscious of their deception and wickedness.

4. It is advisable to study this book prior to your departure for *Umrah*, preferably with an *aalim* of your locality, seeking his explanations on what you do not understand. Thus you will be able to follow the instructions laid down in this book with ease.

5. If you have any queries concerning religious matters or concerning the *Umrah*, consult an *aalim* or a knowledgeable person and seek his advice.

Abdullah Ibne Mas'ood radhiyallahu anhu reports that Rasoolullah sallallahu alayhi wasallam said, "Perform Hajj and Umrah one after the other for surely they (Hajj and Umrah) remove poverty and sins just as the furnace removes the dirt of iron, gold and silver."

Tirmizi, Nasa'ee

UMRAH

Umrah is also known as the 'minor *Hajj*'. It is a *Sunnah* and can be performed anytime during the year except for the five days of *Hajj*, i.e. from 9th Zul Hijjah to 13th Zul Hijjah. In these five days, it is *makrooh tahreemi* to perform *Umrah*.

Virtues of *Umrah*

1. One *Umrah* is an expiation for the sins committed between it and another *Umrah*.

   Bukhaari, Muslim

2. To perform one *Umrah* in Ramadhaan is equivalent to a *Hajj*. In another narration, ... equivalent to *Hajj* with me.

   Muslim

3. The performers of *Hajj* and *Umrah* are deputations of Allah ta'aalaa. If they call Him, He answers them and if they seek His Forgiveness, He forgives them.

   Ibne Maajah

Necessary acts of *Umrah*

The *fardh* of *Umrah* are:

1. *Ihraam* (i.e. special dressing, *niyyah* and *talbiyah*).
2. *Tawaaf* (with *niyyah*).

The *waajib* of *Umrah* are:

1. *Sa'ee* between Safaa and Marwah.
2. *Halaq* or *Qasr*.

DEPARTURE

1. Before departure, perform two *raka'at nafl* in your house. On completing the two *raka'at*, firstly thank Allah ta'aalaa for the favour which He has bestowed upon you by giving you the understanding and the blessed opportunity to go on this holy mission.
2. Thereafter, make *du'aa* to Allah ta'aalaa. Ask Him to make the journey easy for you and to make it full of blessings and gains. Also that He safeguards you from the evil of Shaytaan and *nafs*. Further that He gives you the opportunity to utilise your time in those actions which will bring His Pleasure and that He accepts your *Umrah*.
3. Now start your journey. Throughout your journey you must perform the daily five *fardh Salaat* regularly and punctually. You must not be a cause of harm to anyone. On the contrary, you should be of assistance to anyone who needs help. Do not waste your time. Engage yourself in learning, teaching, preaching and remembrance of Allah ta'aalaa.

IHRAAM

1. On (or prior to) reaching *Meeqaat*, perform *ghusl* if possible, otherwise *wudhoo*. Thereafter, put on the clothes of *ihraam*, preferably of a white colour - two sheets, one to cover the lower part of the body and the other for the upper part of the body. At this moment, men folk may apply *'itr* (perfume). The women should keep all their body covered in their normal clothing, except the face.
2. Perform two *raka'at nafl* with the intention of *ihraam* (with your head covered). Recite ***'Qul yaa ayyuhal kaafiroon'*** in the first *raka'at* and ***'Qul huwallaahu ahad'*** in the second *raka'at*.
3. On completing the two *raka'at*, sitting bareheaded on the prayer mat, make the *niyyah* of *Umrah* saying:

اَللّٰهُمَّ اِنِّیْ اُرِیْدُ الْعُمْرَةَ فَیَسِّرْهَا لِیْ وَتَقَبَّلْهَا مِنِّیْ

allaahumma innee ureedul umrata fayassirhaa lee wataqabbalhaa minnee
"O Allah, I intend to perform Umrah. Make it easy for me and accept it from me".

Then read the following *du'aa* (known as *talbiyah*) three times:

لَبَّیْکَ اَللّٰهُمَّ لَبَّیْکَ۔ لَبَّیْکَ لَا شَرِیْکَ لَکَ لَبَّیْکَ
اِنَّ الْحَمْدَ وَالنِّعْمَةَ لَکَ وَالْمُلْکَ لَا شَرِیْکَ لَکَ

Labbayk, Allaahumma labbayk. Labbayka laa shareeka laka labbayk. Innal hamda wanni'mata laka wal mulk. Laa shareeka lak.

"Here I am at Your Service, O Lord, here I am. Here I am, no partner do You have, here I am. Truly, the Praise and the Favour is Yours, and the Sovereignty. No partner do You have".

Men should recite these words loudly, and the women silently. Now, read *durood shareef* and make *du'aa* for as long as you can.

Ihraam becomes complete on

(a) making *niyyah*

(b) recitation of *talbiyah*.

Now you must refrain from certain acts which become forbidden.

Things prohibited in ihraam

1. It is strictly prohibited to indulge in sexual intercourse, to kiss, embrace or talk about sex in the presence of women.
2. It is prohibited to indulge in those acts which Allah ta'aalaa has made unlawful, e.g. obscenity, transgression, conflict, etc.
3. It is prohibited to hunt animals or help or guide anyone in this act; even killing a lice is prohibited.
4. Do not use scent, perfume, perfumed oil or anything that has a fragrance; whether on the body or on the clothes, or in food or drink.

5. It is prohibited to shave or clip hair from any part of the body or to clip the nails.
6. It is prohibited for men to use stitched clothes.
7. It is prohibited for men to wear footwear of any kind that will cover the central bone of the upper part of the feet.
8. Men must not cover their heads and faces.
9. Women should not cover their faces. However, in the presence of men, the face will have to be covered in such a manner that the covering does not touch the face.
10. Do not cause harm to any Muslim – be it verbal or physical.

Things permissible in ihraam

1. It is permissible to use an umbrella or shadow of any object such as a car roof, as long as it does not touch the head.
2. It is permissible to put on a ring, a pair of glasses, a hearing aid, a wrist watch and a belt or girdle which protects one's money and documents.
3. It is permissible to change one's garments and to wash them as well as to wash one's hair and body without removing dirt by the means of using soap.
4. It does not matter if some hair come off by themselves during washing without you intending it.

5. It is permissible to cover the body, including the feet with blanket, quilt, sleeping bag, etc. **Do not cover the head and the face.**
6. It is permissible to use *miswaak* to clean the teeth.
7. There is no harm in carrying something on the head.

Sahl Ibne Sa'd radhiyallahu anhu relates that Rasoolullah sallallahu alayhi wasallam said, "When a Muslim recites talbiyah, then verily every stone, tree and all the ground to his right and left recites the talbiyah with him to the end of the earth."

Tirmizi

Ibne Abbaas radhiyallahu anhumaa relates from Rasoolullah sallallahu alayhi wasallam that he said, "One hundred and twenty mercies from Allah descend upon the Ka'bah every day and night; sixty for those performing tawaaf, forty for those who are engaged in Salaat and twenty for those who are merely looking at the Ka'bah."

Bayhaqi

IN MAKKAH MUKARRAMAH

After putting on *ihraam*, you should engage yourself in the remembrance of Allah ta'aalaa, *istighfaar* and recite the *talbiyah* as much as possible until you reach Makkah.

1. Enter the sacred city of Makkah with utmost respect and humility reciting *talbiyah*.
2. Make your arrangements and immediately go to the sacred Masjid which is known as Al Masjidul Haraam. You must enter the Masjid with utmost humility and a sense of the Greatness of Allah ta'aalaa and sacredness of the place.
3. When entering the Masjid, put your right foot in the Masjid and say:

بِسْمِ اللّٰهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللّٰهِ
اَللّٰهُمَّ افْتَحْ لِىْ اَبْوَابَ رَحْمَتِكَ

bismillaahi wassalaatu wassalaamu alaa rasoolillaah. Allaahummaftah lee abwaaba rahmatik

"In the name of Allah. May the Peace and Salutations (of Allah) be upon the Messenger of Allah. O Allah, open for me the doors of Your Mercies".

4. When you see Ka'bah, say three times:

اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ

allaahu akbar. Laa ilaaha illallaah

"Allah is the greatest. There is no deity except Allah".

Thereafter, read *durood shareef* and make *du'aa* while standing, facing Ka'bah.

NOTE: This moment is very precious, for whatever *du'aa* is made is most certainly accepted by Allah. Make *du'aa* as much as you can. One must not forget to make this *du'aa*:

"O Allah, when you take me away from this world, take me in the state of *Imaan*. O Allah, enter me into Jannah without any account. O Allah, accept all my *du'aa* and keep me steadfast on *Deen*".

Do remember this humble writer in your *du'aa* also.

Mas'alah: A woman in the state of *haydh* (menstruation) or *nifaas* (period after childbirth) must not enter the Masjid.

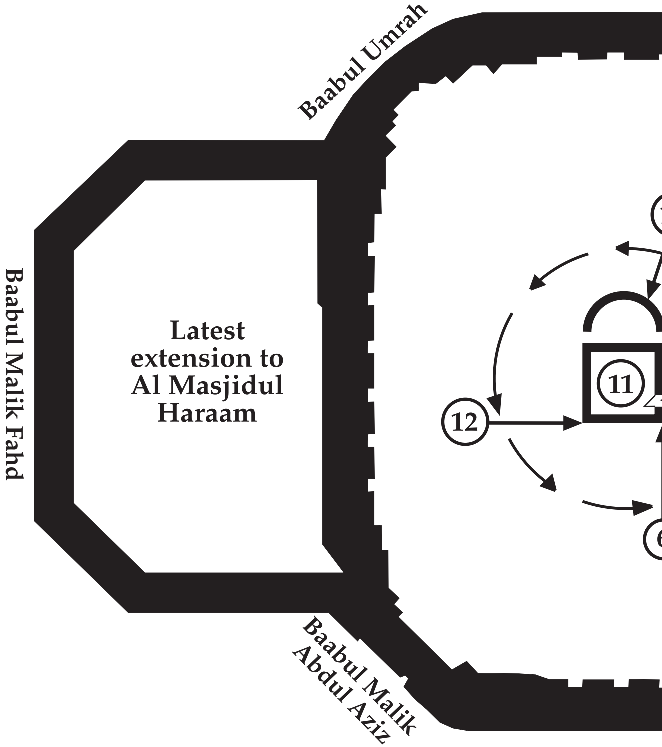
TAWAAF

Now you must perform *tawaaf* which is *fardh* in *Umrah*. During *tawaaf*, engage yourself in *du'aa* and remembrance of Allah ta'aalaa. The recital of the holy Qur'aan is also permissible. Be mindful that you do not raise your voice as this will cause disturbance to others performing *tawaaf*.

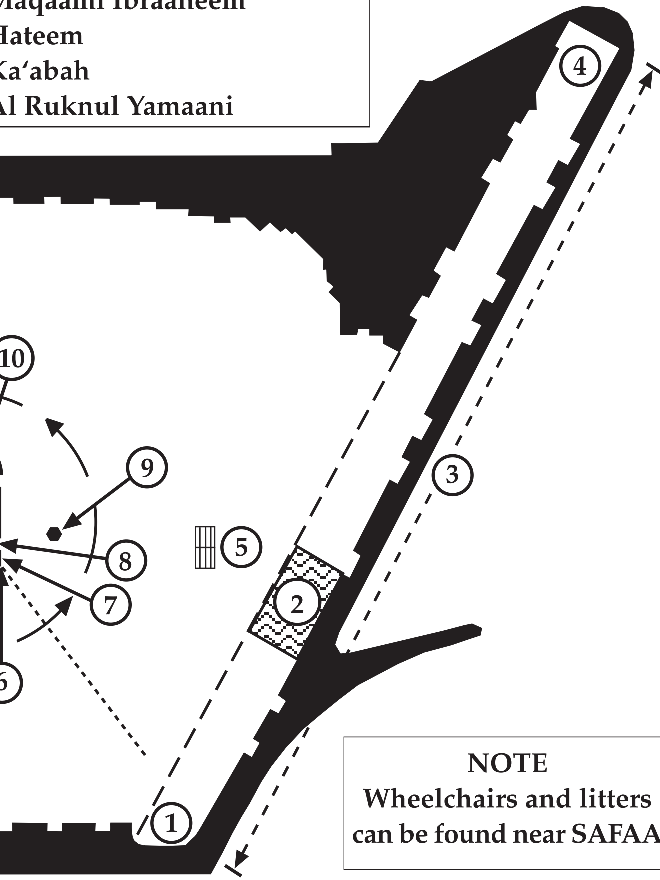
1. Proceed towards the corner of the Ka'bah in which lies Al Hajarul Aswad.
2. Looking from the Ka'bah around the arched walls of Al Masjidul Haraam, you will see a green light directly opposite one of the four corners of Ka'bah. In this corner (of Ka'bah) lies Al Hajarul Aswad. Another clue for locating Al Hajarul Aswad is that at present it is located in the corner of Ka'bah facing the corner with only one minaret; (the rest of the three corners have two minarets each).
3. On (or prior to) reaching this corner, make *idhtibaa* and stand facing the Ka'bah, such that the whole of Al Hajarul Aswad lies to the right of your right shoulder. (The floor is marked with a black/brown line which stretches from Al Hajarul Aswad).
4. Stop reciting *talbiyah* and make *niyyah* (which is *fardh*) to perform *tawaaf*.
5. Move slightly to your right, keeping the face and chest towards Ka'bah, and stand on the black line which indicates that you are directly in line with Al Hajarul Aswad.

1 Safaa
2 Area between two green lights
3 Mas'aa
4 Marwah
5 Steps to the Well of Zamzam
6 Al Hajarul Aswad

7 M
8 T
9 M
10 H
11 K
12 A



Multazam
The Door of the Ka‘abah
Maqaami Ibraaheem
Hateem
Ka‘abah
Al Ruknul Yamaani



NOTE
Wheelchairs and litters can be found near SAFAA

6. Raise your hands upto the ears (palms facing Al Hajarul Aswad) saying:

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ وَلِلّٰهِ الْحَمْدُ

bismillaahi allaahu akbar walillaahil hamd
"In the Name of Allah, Allah is the Greatest, and all Praise is for Allah".

7. Place both palms on Al Hajarul Aswad and kiss it gently without a smack. If kissing is not possible, then merely touch it with one hand or both hands or raise your hands (palms facing Al Hajarul Aswad) saying:

بِسْمِ اللّٰهِ اَللّٰهُ اَكْبَرُ

bismillaahi allaahu akbar
"In the Name of Allah, Allah is the Greatest".

and kiss them. This is known as *istilaam*. It should be performed at the end of every round standing on the black/brown line facing Al Hajarul Aswad.

8. Now move towards the right, keeping the Ka'bah on your left and walk around Ka'bah (anti-clockwise) until you return to Al Hajarul Aswad. Here, perform *istilaam*. You have now completed one round. You must complete seven rounds in this manner to complete the *tawaaf*.

9. On completing the seventh round, perform *istilaam* and go to Maqaami Ibraaheem and offer two *raka'at waajib*. It is *Sunnah* to recite '***Qul yaa ayyuhal kaafiroon***' in the first *raka'at* and '***Qul huwallaahu***

ahad' in the second *raka'at*. Thereafter engage yourself in *du'aa*.

NOTE: If you cannot find a place at Maqaami Ibraaheem, it is sufficient to perform the two *raka'at* anywhere within the sacred Masjid.

10. You should now proceed to the well of Zamzam and facing the direction of Ka'bah, drink its water as much as you are able to. Also pour it over the body.

11. Returning from Zamzam, go to Multazam and cling to the wall of Ka'bah, with arms stretched above the head placing on it your right cheek and at times the left and engage in *du'aa*, for whatever you ask is certainly granted by Allah ta'aalaa.

NOTE: If you wish, you can go to Multazam prior to going to the well of Zamzam.

12. Return to Al Hajarul Aswad once again and perform *istilaam*. This *istilaam* before *sa'ee* is *mustahab*.

Mas'alah: The kissing of Al Hajarul Aswad is a *Sunnah*, while safeguarding the dignity of Muslims is *fardh*. A *fardh* cannot be sacrificed for a *Sunnah*, because Allah ta'aalaa does not accept a *Sunnah* which violates a *fardh*. Some pilgrims ignore this fact when they harm others in their zeal to kiss Al Hajarul Aswad, which is merely a *Sunnah*. To harm any believer in performing this *Sunnah* is *haraam* (prohibited). How is it possible to carry out a *Sunnah* observance while performing a *haraam*

deed? Therefore, when the area is crowded it is sufficient to raise the hands saying ***'Bismillaahi allaahu akbar'*** and to continue to move into the flow of the people. *Inshaa'allah*, Allah will grant you His Mercy and will increase your reward.

Mas'alah: There are no prescribed du'aa for *tawaaf*. One should rather make *du'aa* for the fulfilment of one's needs of both – this world and the hereafter.

Mas'alah: Hateem is part of Ka'bah. Therefore, one must go around the Hateem to complete the *tawaaf*.

Mas'alah: It is *Sunnah* for men to perform the first three rounds with *ramal*.

Mas'alah: *Idhtibaa* is for men only, and it is *Sunnah* ONLY during *tawaaf*. Discontinue the *idhtibaa* after completing the seven rounds of *tawaaf*.

Mas'alah:During *tawaaf* when you come to Al Ruknul Yamaani, merely touch it with both hands or the right hand. It is not *Sunnah* to kiss or raise hands at this corner.

Mas'alah: Between Al Ruknul Yamaani and Al Hajarul Aswad it is *Sunnah* to recite:

رَبَّنَا آتِنَا فِي الدُّنْيَا حَسَنَةً وَّفِي الْآخِرَةِ حَسَنَةً وَّقِنَا عَذَابَ النَّارِ

Rabbanaa aatinaa fid dunyaa hasanataw wafil aakhirati hasanataw waqinaa 'azaaban naar

"O Allah, grant us goodness in this world, and goodness in the hereafter, and save us from the punishment of the fire".

Mas'alah: The Ka'bah should at all times be on one's left side during the *tawaaf*. Do not keep your back, chest or right arm towards the Ka'bah.

Ibne 'Umar radhiyallahu anhu relates that he heard Rasoolullah sallallahu alayhi wasallam say, "The touching (of Al Hajarul Aswad) removes sins and whoever performs the tawaaf properly (according to rule) the reward (is like) that of the freeing of a slave and one does not place one's foot on the ground nor raises it (in tawaaf) except that Allah removes a sin (from his deeds) and orders for him one good deed."

Tirmizi

Jaabir radhiyallahu anhu relates from Rasoolullah sallallahu alayhi wasallam that, "The water of Zamzam is for that (intention) for which it is drunk (i.e., whatever intention one makes while drinking the water, one will achieve that intention, e.g. for thirst, food, medicine, etc.)"

Ibne Maajah

SA'EE

1. After the *istilaam* proceed to Safaa - again in the direction of the green light on the wall.
2. Climb Safaa until you reach the place from where Ka'bah is visible between the pillars of Al Masjidul Haraam and make *niyyah* for *sa'ee*.
3. Facing Ka'bah, raise both hands up to the shoulders in the way in which hands are raised while making *du'aa*. Then say three times:

    اَللّٰهُ اَكْبَرُ لَا اِلٰهَ اِلَّا اللّٰهُ

    allaahu akbar laa ilaaha illallaah
    "Allah is the Greatest, there is no deity except Allah".
4. Read *durood shareef* and make *du'aa* for the fulfilment of your good wishes and others' also. Remain engaged in *du'aa* for quite a long time, for this is a place where *du'aa* is accepted.
5. You must now walk (at normal pace) towards Marwah (the other side). While walking between Safaa and Marwah you should engage yourself in remembrance of Allah ta'aalaa and making *du'aa*.
6. When you reach the green lights, you must quicken your pace and run slowly until you reach the other set of green lights. Thereafter, you should resume the normal speed of walking till you reach Marwah. Women, however, must walk at their normal pace between the green lights too.

7. On Marwah too, you should go upto such a place from where the Ka'bah is visible. The same actions must be performed as on Safaa. This is one round.

NOTE: Ka'bah is not visible from Marwah, therefore climb Marwah and estimate the direction of Ka'bah.

8. From Marwah proceed towards Safaa in the same manner as described above. On reaching Safaa you have completed the second round.

9. Complete seven rounds in this manner. The final round will end at Marwah.

10. At this stage it is *mustahab* to perform two *raka'at* in Al Masjidul Haraam.

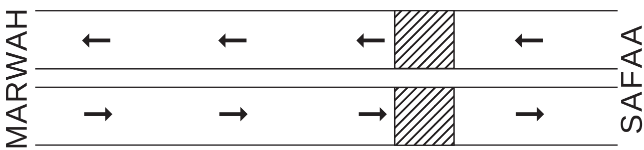
Mas'alah: During *sa'ee* you are not restricted to any specific *du'aa*. You may make any *du'aa* you wish. However, it is *Sunnah* to recite:

رَبِّ اغْفِرْ وَارْحَمْ اَنْتَ الْاَعَزُّ الْاَكْرَمُ

rabbighfir warham antal a'azzul akram.

"O my Lord, forgive and have mercy. You are the most Majestic, the most Generous".

The Mas'aa



HALAQ

After completing the *sa'ee*, you must shave your head or trim the hair of the entire head in such a manner that you trim at least one inch of each hair. Shaving the head is more virtuous.

The women should trim slightly more than one inch from the end of their plait.

After shaving or trimming the hair, the rituals of *Umrah* have ended and all restrictions imposed due to the *ihraam* will be lifted.

May Allah ta'aalaa accept your *Umrah* and bestow you with its blessings.

Yahyaa Ibne Husayn reported on the authority of his grandfather that Rasoolullah sallallahu alayhi wasallam on the occasion of the Farewell Hajj made du'aa thrice for those who shave their heads and once only for those who trim their hair.
Muslim

WHILE IN MAKKAH MUKARRAMAH

1. You should remain busy in *Salaat*, *du'aa* and recitation of the holy Qur'aan. You should complete the recitation of the holy Qur'aan at least once.
2. Perform each and every *fardh Salaat* with congregation in Al Masjidul Haraam. One such *Salaat* is equal to two million and five hundred thousand *Salaat* performed elsewhere.
3. Perform virtuous deeds as much as you can because every virtuous act in Makkah is equivalent to one hundred thousand virtuous acts. The holy Prophet *sallallahu alayhi wasallam* said,

   "Besides Makkah there is no city on the surface of the earth where Allah multiplies one virtue by a hundred thousand times".
4. You should avoid all prohibited and execrable acts and things. Hadhrat 'Umar and Hadhrat Ibne Abbaas *radhiyallahu anhum* said,

   "I would much rather prefer to commit seventy sins at Rukyah than to commit one sin in Makkah".

   NOTE: Rukyah is a place outside Makkah.
5. Perform as many *tawaaf* as possible because a *nafl tawaaf* is superior to a *nafl Salaat*.

NOTE: The offering of two raka'at at Maqaami Ibraaheem is essential even after *nafl tawaaf*.

6. Perform *Salaat* in the Hateem whenever you have the chance.

7. Visit Jannatul Ma‘alaa (the graveyard of Makkah) and other sacred places of Makkah.
8. Utilise your time in doing good. **Remember! You may not get this opportunity again.**

When a person sets forth to perform Hajj or Umrah and passes away en route, he shall not be brought (before Allah) for judgement, nor will he have to give account. It shall be said to him: ‘Enter into Jannah.’

Targheeb

Ibne Abbaas radhiyallahu anhu says that Rasoolullah sallallahu alayhi wasallam addressed Makkah, “What a beautiful town you are and most beloved to me. If my people did not expel me from you I would not have stayed elsewhere.”

Tirmizi

GLOSSARY

Al Hajarul Aswad The stone set in the southeast corner of the Ka'bah. It is set about 4.5 feet from the ground in a silver casing.

Al Masjidul Haraam The sacred Masjid in Makkah.

Al Ruknul Yamaani The corner of the Ka'bah preceding the corner in which lies Al Hajarul Aswad

Baytullaah See Ka'bah.

Deen The religion Islaam.

Du'aa Supplication, prayer.

Durood Shareef Salutations upon the holy Prophet *sallallahu alayhi wasallam*.

Fardh Obligatory.

Ghusl Bath.

Halaq To have the head shaved.

Haraam Forbidden.

Hateem The semi-circle outside Ka'bah.

Idhtibaa To put one end of your cloth (covering the top part of your body) on the left shoulder, and take the other end from below the right armpit, throwing it over the chest onto the left shoulder, thus leaving the right arm and shoulder entirely exposed.

Ihraam To put on the special dress (i.e. two unsewn sheets of cloth, preferably new and of white colour). Thereafter, to make the *niyyah* of *Umrah* and recite *talbiyah*. It has been named *ihraam* because after performing these three actions, certain permissible acts become prohibited (*haraam*).

Women enter into the state of *ihraam* without putting on the special clothing. It is for men only.

Istighfaar To ask forgiveness from Allah ta'aalaa.

Istilaam See Page 12.

Ka'bah The Sacred House of Allah ta'aalaa which stands in the centre of the sacred Mosque of Makkah.

Makrooh Tahreemi Prohibited.

Maqaami Ibraaheem A few meters away from the door of Ka'bah stands a small kiosk (gold in colour) which contains a stone with a figurative indentation of a footprint of Prophet Ibraaheem *alayhis salaam*. This footprint was impressed into the stone during the building of Ka'bah.

Marwah See Safaa.

Mas'aa See Safaa and Marwah.

Meeqaat It is the place which is fixed for putting on *ihraam* or in other words, it is the boundary beyond which a person intending to go to Makkah cannot go without *ihraam*. (Jeddah is beyond this boundary, therefore one must put on *ihraam* before reaching Jeddah).

Miswaak A stick used for cleaning teeth.

Multazam It is the part of the Ka'bah situated between Al Hajarul Aswad and the door of the Ka'bah. It comes from the Arabic word meaning to become attached, and perhaps it is so called because this is the section of the Ka'bah where a person should attach his body.

Mustahab Desirable.

Nafl Optional.

Niyyah Intention.

Ramal To walk with quick short steps; lifting the legs forcefully; chest out; and moving the shoulders simultaneously.

Sa'ee To walk between Safaa and Marwah seven times. It is performed walking, except for a portion in the middle, today marked by green lights, where the pace is quickened.

Safaa and Marwah Two small hills, in Makkah. The remains of both hills are enclosed within the sacred Mosque. The two hills are separated by a distance of 394m/1247ft which is called Mas'aa. This distance is walked, and in part run, seven times by those performing *Hajj* or *Umrah*.

Sunnah The way shown by the holy Prophet *sallallahu alayhi wasallam* - physically or verbally.

Talbiyah See Pages 5 & 6.

Tawaaf The ritual circumambulation of the Ka'bah, starting from Al Hajarul Aswad. This is done anti-clockwise with the Ka'bah on the left hand side, seven times.

Umrah To enter into *ihraam* from Meeqaat or (for those people already in Makkah) from Masjid Tan'eem, perform *tawaaf* of Ka'bah, walk between Safaa and Marwah and shave the head. Its rituals take place entirely in Makkah.

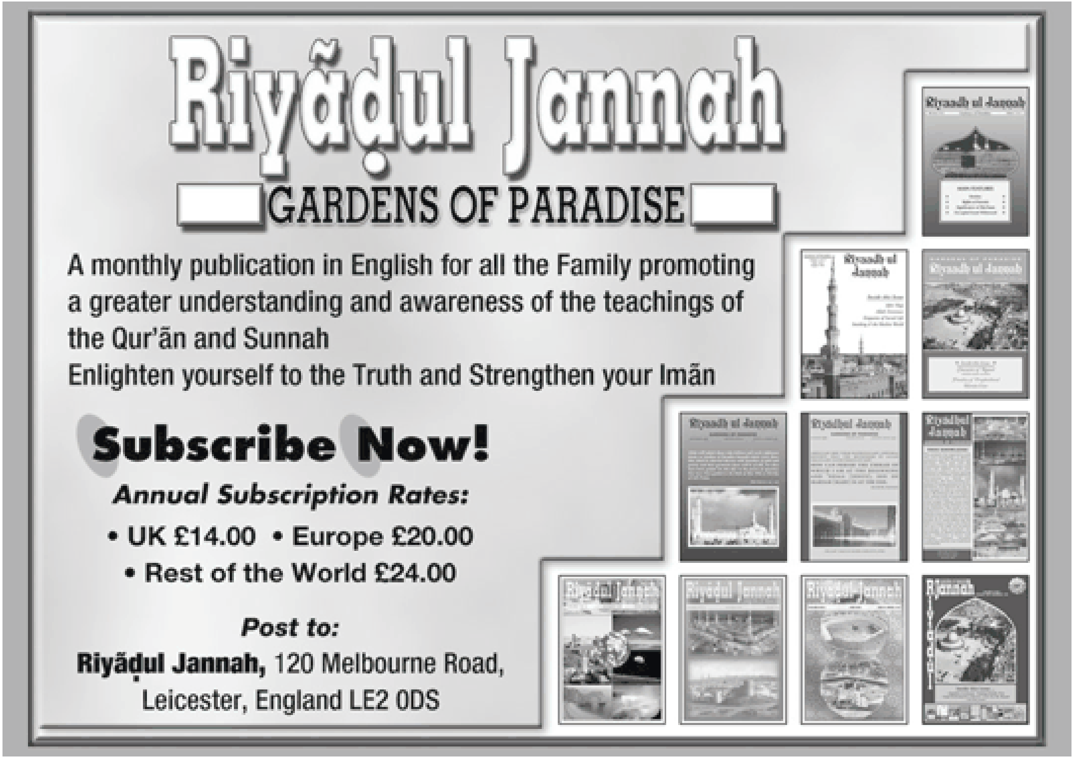
Waajib Incumbent, less than fardh.

Wudhoo Ablution.

Zamzam The blessed water in Makkah.

NOTES

NOTES



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HOW TO PERFORM ZIYĀRAH

The rituals of visiting the Noble Prophet ﷺ's Masjid and his rawdah explained in simple English



by

Shaykh Muhammad Saleem Dhorat Hafizahullah

Islamic Da'wah Academy

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Shaykh Muhammad Saleem Dhorat

Contents

بسم الله الرحمن الرحيم

INTRODUCTION

Through the Infinite Mercy and Grace of Allah, a book "How to perform Umrah", written by this humble servant of Islaam was published this month. Unfortunately, neither the *Hajj* nor the *Ziyaarah* was discussed in the aforementioned book as I had intended to discuss these two topics separately.

While "How to perform Umrah" was undergoing publication, the Hadeeth related by Ibne Adee; "Verily, he who performed *Hajj* and refrained from visiting me, has rendered me an injustice", crossed my mind over and over again leaving me restless and leading me to make a firm resolution to commence the compilation of a book on *Ziyaarah* in the holy month of Ramadhaan.

However, when the booklet "How to perform Umrah" finally reached me, I repeatedly asked myself this question, "How will you stand in front of the beloved Prophet *sallallahu alayhi wasallam* if you did not accomplish this work?" Thus today on the 26th Sha'baan, the last Friday before Ramadhaan, after 'Asr I have made a start in the name of Allah.

I will endeavour to bring forth all the necessary information concerning *Ziyaarah* and explain its method in its proper sequence, in plain and simple English. May Allah through His Kindness cause it to reach completion and pardon me for any errors herein.

I will humbly request every reader to include this humble servant, his parents, teachers, family, friends and all those associated with the publication of this booklet in du'aa and convey their *salaam* at the holy graves.

Muhammad Saleem Dhorat
Sha'baan 1410 / March 1990

IMPORTANT INSTRUCTIONS

1. It must be stressed at the very outset that there should be a sincere intention to perform *Ziyaarah*, for all actions are judged by intentions. The Holy Prophet *sallallahu alayhi wasallam* said:

   "The reward of deeds depends on the intentions".
   Bukhaari

   The intention must be to please Allah exclusively, hopeful of earning rewards only from Allah the Creator, believing in what has been promised by Allah through our beloved Prophet *sallallahu alayhi wasallam* and performing the act according to the way shown by him. Hence this must always be borne in mind.

2. Do not let the thought enter your mind that you are going on a trip or a holiday. No! You are going to Madeenah Munawwarah, the blessed city of the Prophet *sallallahu alayhi wasallam*. This is the city which Allah had chosen for his Messenger and to which he was to flee for safety. This is the city where Allah revealed to him the obligatory duties of a Muslim. He set forth the *sunnah* for his Deen and here is the place from where he had to fight against his enemies. Here is the place where his Deen became victorious and here he strove until death overtook him. Here he lies buried and also his two successors. Here at every step one finds the spots where his feet once trod.

3. As regarding your visit to the holy places it must be borne in mind that Allah does not grant such blessed opportunities to all, and for those whom He has blessed with the opportunity, it will be very unfortunate to have spent time and wealth and gain no benefit and reward. Generally, the loss and ruin is brought by Shaytaan and Nafs (base desires). Therefore, be conscious of their deception and wickedness.
4. It is advisable to study this book prior to your departure for *Ziyaarah*, preferably with an aalim (scholar) of your locality, seeking his explanations on what you do not understand. Thus you will be able to follow the instructions laid down in this book with ease.
5. If you have any query concerning religious matters or concerning the *Ziyaarah*, consult an aalim or a knowledgeable person and seek his advice.

ZIYAARAH

What is Ziyaarah ?

Ziyaarah is to present one's self in the sacred court of Rasoolullah *sallallahu alayhi wasallam*, (i.e. to visit the grave of the Holy Prophet *sallallahu alayhi wasallam* in Madeenah Munawwarah). It is indeed among the greatest blessings and fortunes. It is an important act of piety. It is also a very desirable form of ibaadah (worship), a very successful way of attaining spiritual elevation and an encouraging reason for an acceptable intercession. In view of Rasoolullah's *sallallahu alayhi wasallam* countless favours on the ummah and the hopes that are expected from the Holy Prophet *sallallahu alayhi wasallam* after death, it is indeed unfortunate if *Ziyaarah* is not made in spite of having means. To miss the great honour of *Ziyaarah* and to offer excuses is being neglectful and careless.

Virtues of Ziyaarah

1. Whoever visits my grave, my intercession becomes obligatory for him.

   Dara Qutni

2. Whoever visits me and has no other motive, has a right over me that I intercede on his behalf.

   Tabraani

3 Whoever visits me after my death is like he who had visited me during my life.

   Tabraani, Dara Qutni

4. The person who performs *Hajj* then visits my grave is like he who had visited me during my lifetime.

   Bayhaqi

5. Whoever undertakes a journey specially to visit me, will be my neighbour on the Day of Judgement.

   Bayhaqi

6. Whoever performs his *Hajj* in Makkah, then comes to Madeenah with the sole aim of visiting me in my Masjid, for him shall be written (the rewards of) two accepted *Hajj*.

   Daylami

When to perform Ziyaarah

It is permissible to perform the *Ziyaarah* before or after *Hajj*. However, the following course is best:

(a) If the *Hajj* is fardh (compulsory) then the *Ziyaarah* should be performed after completing the *Hajj*.

(b) If it is a nafl (supererogatory) *Hajj* then it is optional to perform *Ziyaarah* before or after *Hajj*.

(c) If Madeenah Munawwarah is on the route to Makkah then the *Ziyaarah* should be performed before going to Makkah.

(d) In the case of Umrah, it is again optional to perform *Ziyaarah* before or after Umrah.

Niyyah (intention)

When about to set out for the journey to Madeenah Munawwarah, the intention should be the visiting of the sacred grave as well as Masjidun Nabawi.

EN ROUTE TO MADEENAH MUNAWWARAH

1. One should take special precautions on this journey not to neglect any *sunnah*, even though *sunnah* actions are normally considered of lesser importance while on a journey.
2. A special effort must be made to recite *durood shareef* (salutations upon the Prophet *sallallahu alayhi wasallam)* abundantly, and with complete sincerity and faith. The more *durood shareef* is recited, the better. Besides the compulsory duties and necessities of life, most time should be spent in reciting *durood shareef*. The most virtuous act on this journey is the abundant recitation of *durood shareef*.
3. Travel with great enthusiasm and excitement and increase the yearning as Madeenah comes nearer. In order to intensify that enthusiasm, one should recite poems in praise of the Prophet *sallallahu alayhi wasallam*. If a biography of the Prophet *sallallahu alayhi wasallam* is available, read it or have it read for others to listen to, so that in the circle of travellers the life of Rasoolullah *sallallahu alayhi wasallam* is discussed and all thoughts are focused on him, so much so, that when the time of entering Madeenah is near, the longing should be the greatest.
4. When nearing Madeenah, enthusiasm and excitement should be at its climax. *Durood shareef* should be repeatedly recited.

5. Finally, the eye will fall on the trees and buildings of Madeenah. It is best, if possible to descend from your vehicle and to proceed barefoot towards the city while tears flow in unrestrained manner from the eyes, and *durood shareef* comes from the lips.

6. When finally entrance to Madeenah is imminent, then together with *durood shareef* this du'aa should be recited:

اَللّٰهُمَّ هٰذَا حَرَمُ نَبِيِّكَ فَاجْعَلْهُ لِي وِقَايَةً مِّنَ النَّارِ وَاَمَانًا مِّنَ الْعَذَابِ وَسُوْءِ الْحِسَابِ ط

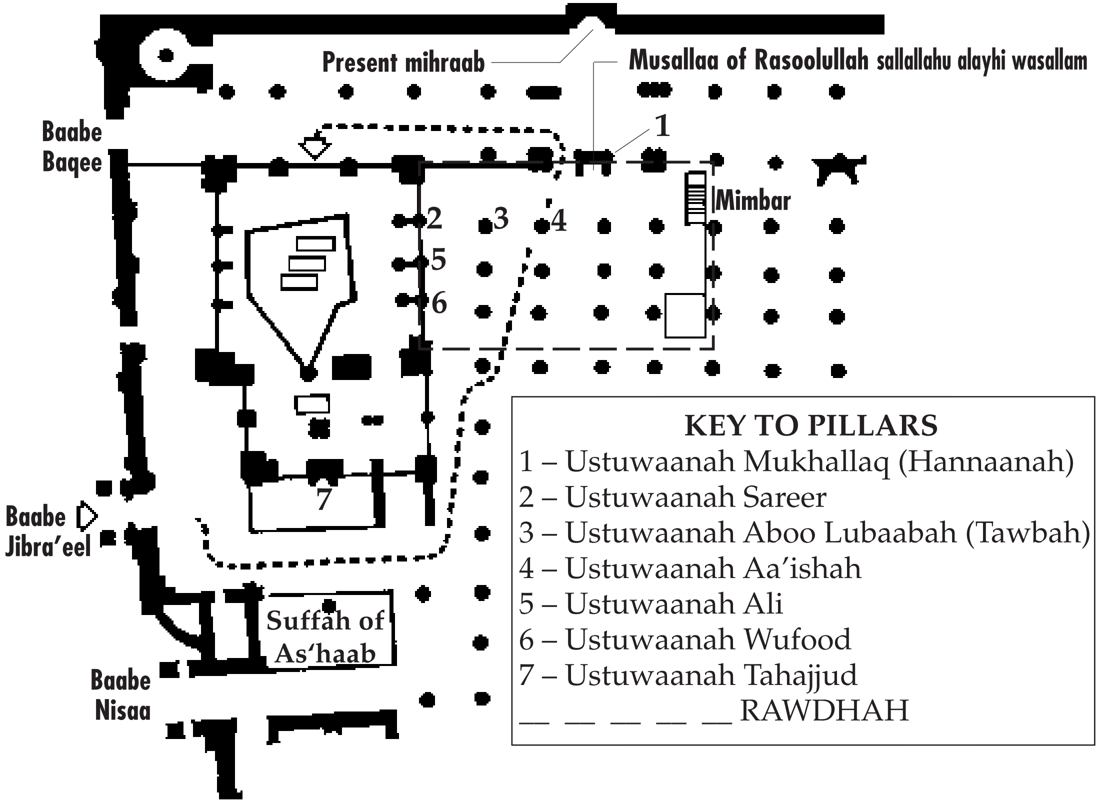
allaahumma haazaa haramu nabiyyika, faj'alhu li wiqaayatam minannaari, wa amaanam minal azaabi wasoo il hisaab.

"O Allah, verily this is the sanctuary of Your Nabee sallallahu alayhi wasallam. Make it a protection for me from the fire (of Hell) and a safety from punishment and an evil reckoning."

7. Enter Madeenah with humbleness and humility. When the green dome of the Masjid comes into sight, let the mind remember that underneath that dome lies buried he who is more exalted than any other being; he who is even more exalted than the angels. His grave is more exalted than any part of the earth and the portion adjacent to his holy body is even more exalted than any other place in heaven and on earth.

IN MADEENAH MUNAWWARAH

1. After your entry into the sacred city of Madeenah, attend to the arrangement of your lodging and endeavour to proceed straight to the Masjid.
2. Before proceeding to the Masjid, clean yourself by means of a ghusl (bath). If ghusl cannot be performed, then at least wudhu (ablution) should be performed.
3. Thereafter wear the best clothes you have. Men should also apply sweet-smelling attar/perfume. Bear in mind that you do not wear clothing that are un-Islaamic.
4. With great humility and utmost humbleness, but in full dignified manner, proceed to the Masjidun Nabawi.
5. On your way, recite *durood shareef* abundantly and give something in charity to the poor.



KEY TO PILLARS

1 – Ustuwaanah Mukhallaq (Hannaanah)
2 – Ustuwaanah Sareer
3 – Ustuwaanah Aboo Lubaabah (Tawbah)
4 – Ustuwaanah Aa'ishah
5 – Ustuwaanah Ali
6 – Ustuwaanah Wufood
7 – Ustuwaanah Tahajjud
__ __ __ __ __ RAWDHAH

ENTERING MASJIDUN NABAWI

1. Enter the Masjid with utmost humility, reverence and a sense of the sacredness of the place.
2. Enter from any door you wish. However it is best and more virtuous to enter the door called Baab-e-Jibra'eel.
3. When entering, put your right foot in the Masjid and say:

   بِسْمِ اللهِ وَالصَّلٰوةُ وَالسَّلَامُ عَلٰى رَسُوْلِ اللهِ ، اَللّٰهُمَّ افْتَحْ
   لِيْ اَبْوَابَ رَحْمَتِكَ ،

   bismillaahi wassalaatu wassalaamu alaa rasoolillaah, allaahummaftah lee abwaaba rahmatik.

   In the name of Allah. May peace and salutations (of Allah) be upon the Messenger of Allah. O Allah, open for me the doors of Your Mercy.

4. Proceed straight to that part of the Masjidun Nabawi which lies between the holy grave and the *mimbar*. It is called *rawdhah* because the Prophet *sallallahu alayhi wasallam* said: "Between my grave and my *mimbar* lies one of the gardens (*rawdhah*) of Paradise."

   Perform two *raka'at tahiyyatul masjid* (salaat performed upon entry into masjid), reciting ***Qul yaa ayyuhal kaafiroon*** in the first *raka'at* and ***Qul huwallaahu ahad*** in the second *raka'at*.

NOTE: The women folk will not be able to go to the *rawdhah*. They should go into the section of the masjid allocated for them and perform these acts there. It is not obligatory even for men to perform them in the *rawdhah*. However, it is more virtuous.

NOTE: The women will not be allowed to present themselves at the holy grave but at certain fixed times. They normally run wildly screaming towards the holy grave, pushing one another and causing harm. This is against the dignity and honour of the sacred place. Walk with humility and a sense of sacredness of the place. Wherever you get place, from there send your salutations upon Rasoolullah *sallallahu alayhi wasallam* and his Companions (see page 13). Engage in ibaadah, *zikr*, recitation of the Qur'aan, *durood shareef* and du'aa. Allah will grant you acceptance and bless you with His pleasure more than those who reach the front after disrespecting the holy place.

5. Having performed the two *raka'at*, thank Allah for the great favour which he has bestowed upon you by bringing you to this sacred city and ask Him to accept your *Hajj/Umrah* and *Ziyaarah*. Also humbly ask Him for all your other needs.
6. Now you may perform another two *raka'at* of *salaatus shukr* (salaat performed in gratitude to Allah) or merely perform *sajdah shukr* (prostrating in gratitude to Allah). This is performed in gratitude to Allah for having blessed you with the great favour of *Ziyaarah*.

Mas'alah: If at the time of entry into the Masjid, *fardh* Salaat is about to be performed or has already begun or there is fear of your Salaat becoming *qadhaa* then do not perform *tahiyyatul masjid*. Perform the *fardh* and *tahiyyatul masjid* will be incorporated into the *fardh* Salaat.

Mas'alah: When you enter at a time when it is *makrooh* (detestable) to perform any *nafl* salaat, (as for example after Asr) then again no *tahiyyatul masjid* will be performed.

Mas'alah: Whenever you enter the Masjid or for that matter any other masjid, make the intention of *i'tikaaf* (seclusion in a masjid for the purpose of worshipping Allah only).

Mas'alah: When inside the Masjid, exercise all humility and humbleness. Keep the attention away from all the internal decorations of the Masjid.

Mas'alah: When inside the Masjid, do not touch or kiss the *mimbar*, walls, doors and the pillars of the Masjid. Do not circumambulate (i.e. make *tawaaf* of / walk right around) any object in the Masjid. Do not bend down before the grave of the Prophet *sallallahu alayhi wasallam*. Do not face the grave from any direction for the sake of making Salaat with the intention that the grave is there.

AT THE HOLY GRAVE

1. After completing prayers in the *rawdhah*, walk towards the holy grave with all thoughts centred on the exalted personage of the Holy Prophet *sallallahu alayhi wasallam*. The mind should realise that entrance is about to be made to the dignified presence of a very great personality. His high position, his honour, his exalted eminence should at all times be borne in mind with *durood shareef* flowing from the lips.

NOTE: Here, a point to note is that when facing the grave of Rasoolullah *sallallahu alayhi wasallam*, there are three gold wire-mesh enclosures. There are round holes in all these three enclosures. Most people are under the wrong impression that Rasoolullah *sallallahu alayhi wasallam* is resting inside the first enclosure, Abu Bakr *radhiyallahu anhu* is in the second and 'Umar *radhiyallahu anhu* is in the third one. This is not so. They are all resting inside the middle enclosure.

There are three round holes in the middle enclosure, while only two in the enclosure on your left and two in the enclosure on your right. The first hole in the middle enclosure (which is the largest of all) directly faces the holy face of Rasoolullah *sallallahu alayhi wasallam*. Moving slightly to the right is the second hole (of the middle enclosure) which faces the face of Abu Bakr *radhiyallahu anhu*. Likewise, a third hole on this same enclosure marks the spot where the face of 'Umar *radhiyallahu anhu* rests.

2. Stand three or four paces away from the golden wire-mesh enclosure facing the holy grave with your back towards the qiblah and turn slightly to the left so that you directly face the holiest of faces. Do not look around from side to side. Do not stand very close to the holy grave. Do not touch the wire-mesh enclosure. Do not kiss it nor make prostration. Stand still, bearing in mind that now you stand facing the blessed Prophet of Allah *sallallahu alayhi wasallam* and that he is aware of your presence; looking at you; and will listen to whatever you are going to say.
3. Now recite *salaam* (to invoke peace upon the Prophet *sallallahu alayhi wasallam)* in a moderate tone, not too softly nor too loudly:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ۔

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا نَبِيَّ اللّٰهِ ۔

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا حَبِيْبَ اللّٰهِ ۔

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا خَاتَمَ الْاَنْبِيَاءِ ۔

اَلسَّلَامُ عَلَيْكَ اَيُّهَا النَّبِيُّ وَرَحْمَةُ اللّٰهِ وَبَرَكَاتُهٗ ۔ اَشْهَدُ اَنْ لَّا اِلٰهَ
اِلَّا اللّٰهُ وَاَنَّكَ عَبْدُهٗ وَرَسُوْلُهٗ ۔

assalaatu wassalaamu alayka yaa rasoolallaah
assalaatu wassalaamu alayka yaa nabiyyallaah
assalaatu wassalaamu alayka yaa habeeballaah
assalaatu wassalaamu alayka yaa khaatamal anbiyaa
assalaamu alayka ayyuhan nabiyyu warahmatullaahi wa barakaatuh
ash hadu allaa ilaaha illal laahu wa annaka abduhu warasooluh.

Peace and salutation be upon you O Messenger of Allah.

Peace and salutation be upon you O Prophet of Allah.

Peace and salutation be upon you O Beloved of Allah.

Peace and salutation be upon you O Final Prophet.

Peace be upon you O Prophet and Mercy of Allah and His Blessings. I bear witness that there is none worthy of worship besides Allah and I bear witness that you are His servant and Messenger.

NOTE: It is not compulsory to recite the above words of *salaam*. You may recite in any other words you wish or you may add as much as you desire to these words, as long as the words convey respect and honour. However, the minimum requirement is to say *assalaamu alayka yaa rasoolallaah*, "Peace be upon you O Messenger of Allah".

Shaykhul Hadeeth Maulana Zakariyyaa writes in Virtues of *Hajj*: "I personally feel that a visitor to the holy grave should at every visit recite seventy times with complete humility:

اَلصَّلٰوةُ وَالسَّلَامُ عَلَيْكَ يَا رَسُوْلَ اللّٰهِ ط

assalaatu wassalaamu alayka yaa rasoolallaah,

Peace and salutation be upon you O Messenger of Allah

This is best and better than to continue reciting in parrot-fashion without understanding anything as is the custom. "

4. After reciting *salaam*, supplicate to Allah through the waseelah (medium) of the Holy Prophet *sallallahu alayhi wasallam* i.e. make du'aa to Allah, asking Him to forgive you and to grant your wishes through the blessings of the Holy Prophet *sallallahu alayhi wasallam*. Also ask for the shafaa'at (intercession) of the Prophet *sallallahu alayhi wasallam*. Say: O Allah, Your word is the truth and

you did say: 'And (O Muhammad *sallallahu alayhi wasallam*) when they having been unjust to their own selves, come to you and seek Allah's forgiveness, and the Rasool begs forgiveness for them, then surely they will find Allah Forgiving, Merciful'. And now I have come to you (O Rasool) seeking forgiveness (from Allah) for my sins, seeking your intercession on my behalf in the presence of Allah, and I ask you O Allah to grant me these, and to grant me forgiveness in a similar manner as you had granted to them who came to the Rasool in his lifetime.

O Messenger of Allah, I ask you for intercession and I request Allah through your waseelah (medium) that I die as a Muslim (steadfast) upon your religion and way.

Mas'alah: Do not raise your hands whilst making the aforementioned *du'aa* facing the holy grave.

5. Now, having recited the *salaam*, convey the *salaam* of those who have asked you to convey their greetings to the Prophet *sallallahu alayhi wasallam*. Hence convey the message thus:

Peace be upon you O Messenger of Allah from…. He requests you to intercede to your Lord on his behalf.

Mas'alah: If several people have asked you to convey their *salaam* and you cannot remember their names, say:

Peace be upon you O Messenger of Allah, from all those who had asked me to convey salaam to you. They request you to intercede to your Lord on their behalf.

Mas'alah: If it becomes difficult to convey the *salaam* of an individual or a group in Arabic, then do so in your own language.

NOTE: The writer humbly requests and begs of you to remember (at the holy grave) to say *salaam* on his behalf: "Peace be upon you O Messenger of Allah, from Muhammad Saleem Ibraaheem Dhorat. He requests you to intercede to your Lord on his behalf".

6. Now move two steps to the right and recite greetings to Hadhrat Abu Bakr *radhiyallahu anhu* saying:

اَلسَّلَامُ عَلَيْكَ يَا خَلِيْفَةَ رَسُوْلِ اللهِ ط
جَزَاكَ اللهُ عَنْ اُمَّةِ مُحَمَّدٍ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ ط

assalaamu alayka yaa khaleefata rasoolillaah. jazaakallaahu an ummati muhammad sallallahu alayhi wasallam

Peace be upon you O Caliph of Rasoolullah. May Allah reward you well on behalf of the ummah of Muhammad sallallahu alayhi wasallam.

7. Thereafter take one more step to the right and recite greetings to Hadhrat Umar *radhiyallahu anhu* saying:

اَلسَّلَامُ عَلَيْكَ يَا اَمِيْرَ الْمُؤْمِنِيْنَ ۔ جَزَاكَ اللّٰهُ عَنْ اُمَّةِ مُحَمَّدٍ صَلَّى اللّٰهُ عَلَيْهِ وَسَلَّمَ ۔

assalaamu alayka yaa ameeral mu'mineen jazaakallaahu an ummati muhammad sallallahu alayhi wasallam

Peace be upon you O Leader of the Believers. May Allah reward you well on behalf of the ummah of Muhammad sallallahu alayhi wasallam.

Mas'alah: You are at liberty to recite lengthier or shorter formulae of *salaam*.

8. Now face the qiblah and make du'aa silently for yourself, your parents, family, relatives, friends, well-wishers, teachers, and the entire ummah of the Prophet *sallallahu alayhi wasallam*. If you remember, do include this humble writer in your prayer.

Mas'alah: *Du'aa* is made to Allah only. No prophet, saint, or holy man can grant our wishes.

AFTER SALAAM

1. On completion of the du'aa, proceed to the Ustuwaanah Abu Lubaabah. Perform two *raka'at* nafl and make du'aa.
2. Then perform nafl salaat in the rawdhah in any quantity you wish (providing the time is not makrooh). Recite *durood shareef* in abundance and make du'aa.
3. Now go to the *mimbar* and if possible, place the hands on that part of the *mimbar* which is known as the rummaanah and make du'aa. This is the spot where the Prophet *sallallahu alayhi wasallam* used to place his hands.
4. Thereafter proceed to the Ustuwaanah Hannaanah and perform nafl salaat and make du'aa there. Do the same at all the other pillars which are of special significance (see page 20). After this, return to your place of residence.

Mas'alah: These are *mustahab* (desirable) acts, while safeguarding the dignity of Muslims is *fardh*. A *fardh* cannot be sacrificed for an act which is merely *mustahab*. Some ignore this fact when they harm others in their zeal to perform these acts. It is *haraam* to harm a Muslim to perform a *mustahab* act, therefore if the area is crowded do not be rude or harmful to anyone but wait with patience or perform these acts at another time when the area is not crowded.

THE PILLARS

There are certain pillars in Masjidun Nabawi which have a special significance.

Mulla Ali Qaari writes: "Those pillars of the Masjid, which are of special virtue and blessed should be visited by the visitor of Madeenah. There he should keep himself busy with nafl salaat and du'aa. This applies to that portion of the Masjid which used to be the Masjid during the time of Rasoolullah *sallallahu alayhi wasallam* (before its enlargement). According to Imaam Bukhaari, the Companions of Rasoolullah *sallallahu alayhi wasallam* used to offer many prayers at these pillars. They are eight in number."

1. Ustuwaanah Mukhallaq

This is also called the Ustuwaanah Hannaanah (the weeping pillar). This is the most blessed of the pillars for this was Rasoolullah's *sallallahu alayhi wasallam* place of Salaat. On this spot there once used to grow a date palm. Before the advent of the *mimbar*, Rasoolullah *sallallahu alayhi wasallam* used to lean on it while delivering the *khutbah* (sermon). When the *mimbar* was made Rasoolullah *sallallahu alayhi wasallam* used it for the *khutbah*. It so happened when the change took place, such a bitter sound of weeping was heard from the tree that the whole Masjid echoed; and those in the Masjid started weeping. Rasoolullah *sallallahu alayhi wasallam* then went to the tree, placed his hand on it and the crying stopped. Rasoolullah *sallallahu alayhi wasallam* then said:

"The tree cries because the *zikr* of Allah was near it, and now that the *mimbar* is built it has been deprived of this *zikr* in its immediate vicinity. If I did not place my hand on it, it would have cried thus till the Day of Qiyaamat."

Afterwards the tree dried up and was buried.

According to another Hadeeth it is said that when the *mimbar* was prepared and Rasoolullah *sallallahu alayhi wasallam* went to it for the first time, the tree cried so loudly that it almost split open. Rasoolullah *sallallahu alayhi wasallam* descended from the *mimbar* and went to put his hand on the tree and its crying subsided gradually as a child quietens when he is being consoled after crying bitterly.

Bukhaari

This is the reason for it being called Ustuwaanah Hannaanah. The word hannaanah is used to describe a crying camel. Mukhallaq means the pillar which has a blended fragrance put onto it.

2. Ustuwaanah Aa'ishah *radhiyallahu anha*

This is also called the Ustuwaanah Muhaajireen, because originally the Muhaajireen used to sit near this spot. Rasoolullah *sallallahu alayhi wasallam* used to say his prayers here and afterwards moved to the place at Ustuwaanah Mukhallaq. It is also called the Ustuwaanah Qur'ah. The reason for this is that Aa'ishah *radhiyallahu anha* reports that Rasoolullah *sallallahu alayhi wasallam* said: "In this Masjid is one such spot that if people knew

the true blessed nature thereof, they would flock towards it in such that to pray there they would have to cast such lots (i.e. Qur'ah)."

People asked her to point out the exact spot which she refused to do. Later on, at the persistence of Abdullah Ibne Zubayr *radhiyallahu anhu* she pointed to this spot. Hence it is called Ustuwaanah Aa'ishah, because the Hadeeth is reported by her and the exact spot was shown by her. It is a fact that Abu Bakr and Umar *radhiyallahu anhuma* very often used to pray here.

3. Ustuwaanah Tawbah

Also known as Ustuwaanah Abu Lubaabah. Abu Lubaabah *radhiyallahu anhu* was one of the famous Sahaabah. During the battle against the Banu Qurayzah, while the Muslims were surrounding them, he became impatient and as a result of which he wanted to throw down his arms. Before Islaam, he had much dealings with the Jews of Banu Qurayzah. Now after the Jews acted treacherously against the Muslims, the Jews called on him during the siege in order to find out from him what Rasoolullah *sallallahu alayhi wasallam* intended to do against them for their treachery. When he reached them they all began wailing and crying. He was affected by this and he indicated towards his throat suggesting they would be killed. Thereafter having done that he became so grieved at this indiscretion that he could not rest.

He thereupon came to the Masjid and here at this spot where a date-tree used to stand, he bound himself to the trunk saying: "As long as my repentance is not accepted by Allah, I shall not untie myself from here. And Rasoolullah *sallallahu alayhi wasallam* himself must undo my bonds." When Rasoolullah *sallallahu alayhi wasallam* heard this he said: "If he had come to me I would have begged forgiveness on his behalf. Now he had acted on his own initiative, so how can I untie him until such a time that his repentance has been accepted."

For many days he remained tied there, except for Salaat and the call of nature. At such times his wife and daughter used to untie him and then again tied him to the tree. He remained without food and drink as a result of which his sight and hearing were affected. Then after a few days one morning while Rasoolullah *sallallahu alayhi wasallam* was in *tahajjud* prayer in the house of Umme Salamah *radhiyallahu anha*, he received the good news that his tawbah had been accepted. The Sahaabah *radhiyallahu anhum* conveyed the news to him, and wanted to untie him but he refused, saying: "As long as the Nabee *sallallahu alayhi wasallam* does not untie me with his blessed hands, I shall not allow anyone else to do so." When Rasoolullah *sallallahu alayhi wasallam* entered for Fajr Salaat he untied him.

4. Ustuwaanah Sareer

'Sareer' means sleeping place. It is reported that Rasoolullah *sallallahu alayhi wasallam* used to make *i'tikaaf* here also, and used to sleep here while in *i'tikaaf*. A platform of wood used to be put here for him to sleep on.

5. Ustuwaanah Ali *radhiyallahu anhu*

Also known as Ustuwaanah Mah'ras or Hars. 'Hars' means to watch or protect. This used to be the place where some of the Sahaabah *radhiyallahu anhum* used to sit when keeping watch or acting as gatekeepers. Ali *radhiyallahu anhu* used to be the one who mostly acted as such, for which it is often called Ustuwaanah Ali *radhiyallahu anhu*. When Rasoolullah *sallallahu alayhi wasallam* entered the Masjid from the door of Aaishah's *radhiyallahu anha* room, he passed this spot.

6. Ustuwaanah Wufood

'Wufood' means delegations. Whenever deputations arrived to meet Rasoolullah *sallallahu alayhi wasallam* on behalf of their tribes, they were seated here and here he used to meet them, conversed with them and taught them Deen.

7. Ustuwaanah Tahajjud

It is reported that this was the spot where late at night a carpet was spread for Rasoolullah *sallallahu alayhi wasallam* to perform *tahajjud* prayer, after all the people had left.

8. Ustuwaanah Jibra'eel

This was the usual place where Jibra'eel *alayhis salaam* used to enter to visit Rasoolullah *sallallahu alayhi wasallam*. Today it cannot be seen as it lies inside the sacred room of Rasoolullah *sallallahu alayhi wasallam*.

These are eight special spots mentioned by the ulamaa. However, what part of the Masjid is there where the holy feet of Rasoolullah *sallallahu alayhi wasallam* did not touch or where he and the Sahaabah *radhiyallahu anhum* did not say their prayers? In fact what part of Madeenah is there where these saintly souls did not tread?

Every step taken in Madeenah is a "step on holy ground".

WHILE IN MADEENAH MUNAWWARAH

1. Perform each and every fardh Salaat with congregation in Masjidun Nabawi and remain busy in *du'aa*, *zikr* and recitation of the Holy Qur'aan. Complete the recitation of the Holy Qur'aan at least once and endeavour to complete it in the Masjid.
2. Avoid all prohibited execrable acts and things.
3. Spend as much time as possible inside the Masjid. When in the Masjid, make niyyah for *i'tikaaf*. Nafl *i'tikaaf* is of any duration. Even one minute nafl *i'tikaaf* is valid.
4. Present yourself at the holy grave as often as possible and recite *salaam* in the manner prescribed earlier.
5. Give as much sadaqah (charity) as possible to the people of Madeenah and keep as many fasts as possible.
6. Read *durood shareef* abundantly with complete sincerity and love and do not neglect any *sunnah* action.
7. Try to spend at least eight days in Madeenah Munawwarah so that you are able to perform forty Salaat in Masjidun Nabawi. The Holy Prophet *sallallahu alayhi wasallam* said, "He who performs forty Salaat in my Masjid, in such a way that he does not miss a single Salaat, Allah prescribes for

him freedom from the fire, freedom from punishment and freedom from hypocrisy".

Musnade Ahmad

8. Sincerely repent from all sins. Make a firm intention not to go near any sin in future and stay steadfast on it. Bear in mind that you have made this promise in the house of Allah and in the presence of the Prophet *sallallahu alayhi wasallam*.

9. Visit the blessed places of Madeenah Munawwarah, especially:-

    a. **Jannatul Baqee –** This is the graveyard of Madeenah Munawwarah where lie many great Companions of the Prophet *sallallahu alayhi wasallam*. Imaam Maalik puts their number at ten thousand from whom the most prominent is Hadhrat Uthmaan *radhiyallahu anhu*.

    How fortunate are those who are buried here. O Allah, bless me with martyrdom and death in the sacred city of your Beloved Rasool *sallallahu alayhi wasallam*. Aameen

    Endeavour to visit the graves in this graveyard daily or at least every Friday. Du'aa and eesaale thawaab should be made for all.

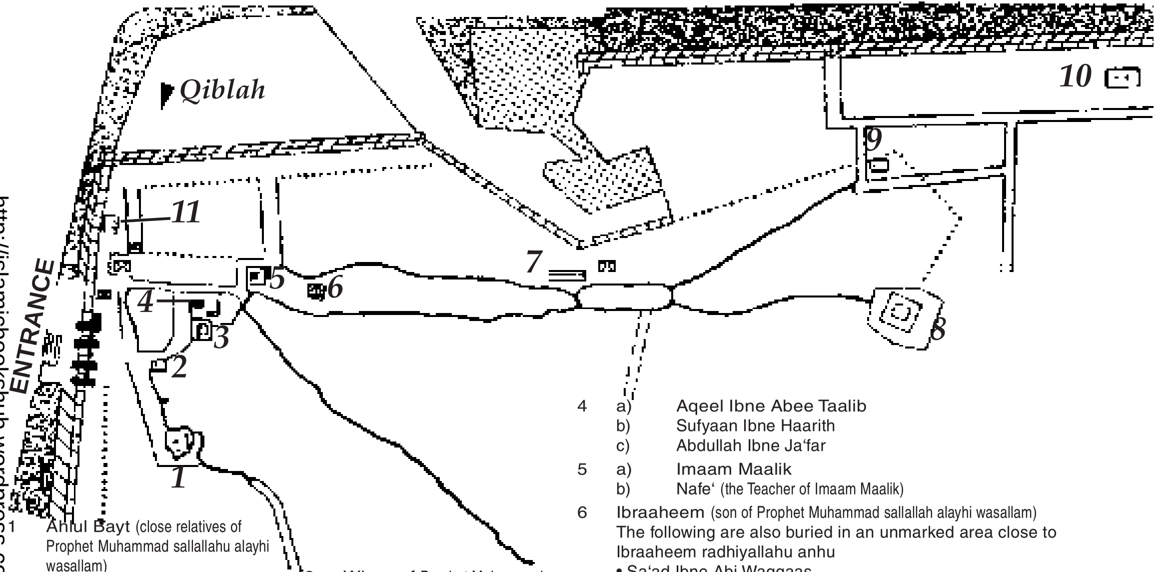
b. **The Mount Uhud** - The Prophet *sallallahu alayhi wasallam* said, "Uhud is a mountain that loves us, and we love it."

The visitor should also pay a visit to the graves of the martyrs of Uhud. The most prominent of them is Hadhrat Hamzah *radhiyallahu anhu*, the uncle of the Prophet *sallallahu alayhi wasallam*.

Mas'alah: It is *mustahab* to visit these graves on Thursday.

c. **Masjid Qubaa –** It is best to pay a visit on a Saturday with the intention of both visiting the Masjid as well as performing Salaat in it. According to an authentic Hadeeth of Tirmizi, "Performing Salaat in Masjid Qubaa is equal to performing Umrah". Another Hadeeth states that the Prophet *sallallahu alayhi wasallam* used to visit Masjid Qubaa every Saturday. (Bukhaari)

10. Appreciate and value every second of your stay in Madeenah Munawwarah. Remember! You may not get this opportunity again.



1 Ahlul Bayt (close relatives of Prophet Muhammad sallallahu alayhi wasallam)
- a) Faatimah
- b) Abbaas
- c) Hasan Ibne Ali
- d) Zaynul Aabideen
- e) Muhammad Baaqir
- f) Ja‘far As Saadiq

2 Daughters of Prophet Muhammad sallallah alayhi wasallam
- a) Ruqayyah
- b) Zaynab
- c) Umme Kulthoom

3 Wives of Prophet Muhammad sallallah alayhi wasallam
- a) Zaynab Binte Khuzaymah
- b) Zaynab Binte Jahash
- c) Sawdah
- d) Hafsah
- e) Umme Habeebah
- f) Safiyyah
- g) Juwayriyyah
- h) Aa'ishah
- i) Umme Salamah

4
- a) Aqeel Ibne Abee Taalib
- b) Sufyaan Ibne Haarith
- c) Abdullah Ibne Ja‘far

5
- a) Imaam Maalik
- b) Nafe‘ (the Teacher of Imaam Maalik)

6 Ibraaheem (son of Prophet Muhammad sallallah alayhi wasallam)
The following are also buried in an unmarked area close to Ibraaheem radhiyallahu anhu
- Sa‘ad Ibne Abi Waqqaas
- Abdur Rahmaan Ibne Awf
- Uthmaan Ibne Maz‘oon
- Abdullah Ibne Mas‘ood
- As‘ad Ibne Zuraarah

7 Martyrs of the Battle of Harrah

8 Uthmaan Ibne Affaan

9 Haleemah

10 Aboo Sa‘eed Khudri

11 Safiyyah (the aunt of the Holy Prophet sallallahu alayhi wasallam)

MAY ALLAH BE PLEASED WITH THEM ALL

FAREWELL SALAAM AND DEPARTURE FROM MADEENAH MUNAWWARAH

1. Perform two *raka'at* in Masjidun Nabawi, preferably in the *rawdhah*.
2. Offer the farewell *salaam* to Rasoolullah *sallallahu alayhi wasallam* and his two Companions. (In the manner prescribed on Page 13.)
3. Facing qiblah, pray for your needs and for acceptance of your *Hajj* (or *Umrah*) and *Ziyaarah*. Pray also for a safe return to your home and that this should not be your last journey to Makkah or Madeenah. This *du'aa* should cover all *Deeni* as well as worldly needs. Remember your family, friends, relatives and all Muslims. Do remember this humble writer too. Let the tears flow at the time of parting. If sincere, these tears can be a sign of acceptance. When tears do not flow then at least imitate those who cry.
4. With a heart, struck with grief of separation, depart in the *sunnah* manner with *durood shareef* flowing from your lips.

May Allah accept your Ziyaarah and bless us with opportunities to visit the sacred places again and again. Aameen

SOME AADAAB

1. One should not turn his back towards the grave, not even in salaat nor out of it. In salaat, try at all times to stand in such a position where neither one's front, nor back is towards the grave. Apart from salaat there cannot be any possible reason why the back should be turned towards the grave.
2. When at any time one has to pass in front of the grave, stand quietly for a while and say salaam before proceeding. Some ulamaa have said that should one even pass the Masjid on the outside one should even read the *salaam* from there.
3. Whilst inside the Masjid, one's eyes should be fixed on the sacred room wherein lies the Prophet *sallallahu alayhi wasallam*. When outside the Masjid then one should time and again gaze at the Green Dome. Inshaa-Allah this will be a rewarded act.
4. Be very careful of your behaviour. Do not raise your voice. Refrain from worldly talks in the Masjid. Do not be rude or harmful to others.
5. Bear all hardships and difficulties with a smile. Do not complain.
6. Honour and respect all inhabitants of Madeenah Munawwarah. Deal with them with love and kindness. Even if they are perhaps unjust or unkind to you, bear it with patience. Do not quarrel or dispute.

7. Whenever you purchase anything in Madeenah Munawwarah, do so with the intention of assisting the merchants in their trade. Such an intention will bring reward.

CONCLUSION

I had intended to complete this booklet in the Holy month of Ramadhaan 1410AH. However, during my three weeks stay in Barbados during Ramadhaan, I did not find time to even look at the manuscript due to an extremely busy schedule. Finally, I managed to complete it, through the sheer Grace of Allah, after returning to England, after ‘Asr on Friday 22nd Shawwaal 1410AH (May 1990).

Despite the desire and longing for its early publication, I was unable to do so. For everything, Allah has an appointed time; thus it is now complete and ready for publication.

I am very grateful to all those brothers who have assisted in making this publication possible, especially Maulana Muhammad Uthmaan Ghani. May Allah reward them abundantly in this world and the Hereafter. Aameen.

I conclude with du‘aa — May Allah ta‘aalaa accept this humble effort and through His Kindness shower us with His Bounties, Blessings and Pleasure. May He instil in our hearts the true love of Rasoolullah *sallallahu alayhi wasallam*. Aameen

Muhammad Saleem Dhorat
Leicester, England
Sha‘baan 1415
January 1995